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EDITORIAL NOTES

It gives me great pleasure to introduce **Catholic Archives** 29 (2009) and to thank all the contributors to this year's edition of the journal. I hope that the members of the Catholic Archives Society and subscribers to **Catholic Archives** will find the articles to be both of interest and practical assistance to them in their work as custodians of the Church's archival heritage.

Two of the articles offered this year were first presented as papers at the Catholic Archives Society's Conference in 2008, viz. Sarah Stanton's comprehensive introduction to the provision of secure access to archival collections, and Father Kristian Paver's masterly summary of the relationship between Canon Law and the United Kingdom's Data Protection and related legislation. We are truly in the debt of both authors for two very enlightening pieces.

Of great practical interest too is Dr Graham Foster's account of how Nottingham Diocesan Archives have approached the task of cataloguing and storing photographic material such that it can be easily retrieved. The whole area of the archival approach to visual images repays our close consideration, and this article provides a number of very helpful suggestions. Likewise, it is surely the case that Edward Walsh, in giving us a description of his work on the archives of one East London parish (Our Lady of Lourdes, Wanstead), will at the same time offer much-needed encouragement to priests and laity alike in the very important matter of ensuring that proper care is taken of the archives in our parishes. And on a similar theme, Dr John Davies, basing himself on the notice books of a now dosed parish (St Peter, Seel Street, Liverpool), illustrates the importance of such documents as primary sources of history. Finally, in what is the first article in **Catholic Archives** 2009, Father Nicholas Paxton shows the value of such primary documents as he narrates the story of the re-foundation of Farnborough Abbey in 1947.

As is now customary from the pen of the Editor, an appeal is made to members of the Catholic Archives Society (and indeed to any non-members who may read these lines) to consider offering an article to the journal for future publication. As this year's edition illustrates, articles do not have to be of any particular length (they can be quite brief or more extensive), nor do they necessarily need copious footnotes, but what they do require is the commitment and generosity on the part of their authors to share ideas and experiences on how best to promote the preservation and conservation of the archival patrimony of the Catholic Church. Once again, therefore, I express my gratitude to our contributors and invite others to consider putting pen to paper.

Father Stewart Foster

THE RE-FOUNDATION OF FARNBOROUGH ABBEY IN 1947: A STUDY IN ARCHIVAL HISTORIOGRAPHY

Rev. Nicholas Paxton

The intention of this article is to emphasize the importance of archive research by illustrating the connection between such research and historiography. The subject chosen for this purpose is the re-foundation from Prinknash in 1947 of Farnborough Abbey, together with some aspects of Farnborough's life before it became an independent priory in 1980. In order to shed new light on the story this article is based entirely on material in the Prinknash, Farnborough and Storrington archives, along with some personal information and an account of its church written from personal observation only. Secondary sources are eschewed altogether. Archive references are as precise as possible, though the use of unclassified archives can, of course, mean that the heading, origin, date and present whereabouts of a document may have to suffice in some instances.

The example of Monsignor David McRoberts (a distinguished former Keeper of the Scottish Catholic Archives), for whom 'history was not merely a matter of documents: he had a keen eye for the importance of objects as historical evidence,'¹ makes clear that our appreciation of the Catholic Church's cultural patrimony should be based on artefacts as well as papers. We will therefore begin with a description of the Farnborough abbey church in terms of its being unique in its purpose and highly untypical of nineteenth-century Gothic design in England, and look next at the circumstances which made it necessary for Prinknash to re-establish Farnborough and at the work of re-foundation itself. To clarify the picture, we will then look at five important aspects of the new community's life at Farnborough: the financial position; the maintenance of the services in the church; the building-up of the archives and new library; the different sorts of farming which formed so much of the community's labour; and the re-founded abbey's progress towards independence.

THE ABBEY CHURCH

Farnborough Abbey was founded by the Empress Eugenie of the French (1826-1920), after the deaths of her husband and son. It was to be both a mausoleum for them and (eventually) for herself, as well as a functioning church with a household of clergy to offer Masses and prayers for the imperial family - much like the Escorial in

¹ Anon., 'The Right Rev. Mgr. David Canon McRoberts', in **The Catholic Directory for Scotland 1980** (Glasgow, 1980), p. 383; see also Circular Letter of the Pontifical Commission for the Cultural Heritage of the Church N. 14/06/4 in **Catholic Archives** 27 (2007), pp.3-6.

her native Spain. The abbey church, designed by H.A.G.W. Destailleur (1822-1893) of Paris, and built between 1883 and 1888, is of Bath stone, cruciform, and in the French Flamboyant Gothic style. Its dome, which Eugenie seems to have wanted to be added in imitation of the Invalides in Paris (Napoleon I's mausoleum), is slightly out of period with the rest of the design, being in Renaissance style. It is nonetheless a striking sight, surmounted by its lantern. The church has an aisle-less nave of three bays. The arches have no capitals: instead, vaulting and pillars die into each other. The transepts are each of one bay only, like those of the crypt beneath, and the crossing area is under the dome. The sanctuary ends in a five-sided apse, its walls and ceiling painted and gilded. The sanctuary ceiling culminates in a gilt crown of pendants set over the high altar. The apse windows are rose windows, as is that over the main door at the other end of the church. The large transept windows have completely plain glass; this is useful for letting a lot of light into the church. From the left of the high altar a staircase leads down into the Imperial Crypt, which is underneath the crossing, transepts, sanctuary and sacristy.

The Imperial Crypt has two parts: a square area with single-bay transepts on either side (under the church's crossing and transepts) and an apse (under the sanctuary). The imperial family's tombs are placed in the former. In contradistinction to the Flamboyant Gothic of the church, the crypt's style is Romanesque, though one wonders whether some of the ornamentation - such as the elaborate capitals and the carved bosses of the vaulting in the transept - may not be rather too late for the style. The tombs of Napoleon III and the Prince Imperial - Eugenie's husband and son - are in the transepts, while Eugenie's own tomb is between them at one end of the crypt, on a ledge above an altar.

THE BACKGROUND TO THE RE-FOUNDATION

The offer to re-staff Farnborough from Prinknash in 1947 was made by the Subiaco Congregation (then known as the Cassinese Congregation of the Primitive Observance) in England in order to stop Farnborough Abbey being abolished altogether.² Allowing the abbey to continue would mean that the obligations of Masses and prayers for the Bonaparte imperial family (which the Empress Eugenie had imposed as part of her foundation of the abbey) could continue to be fulfilled, as well as enabling the house eventually to regain autonomy. Since the mid-1920s Farnborough's earlier Benedictine community of monks of the Solesmes Congregation had experienced a continuing fall in numbers. Farnborough was placed temporarily under Abbot Gabriel Tissot of Quarr, who sent Father Aelred Sillem to Farnborough as local superior, after

² Letter, Abbot Taylor of Ramsgate to Father Peter Conway of Farnborough, 10/10/1946, in Prinknash Abbey Archives, hereafter PAA; D.P. Higham & L. Hogg, 'Chapters of the History of St Michael's Abbey, Farnborough' (hereafter Higham & Hogg), File 1, p. 34, in Farnborough Abbey Archives, hereafter FAA.

the retirement in 1941 of Farnborough's second abbot, Bernard du Boisrouvray.³ It appears that the main reason for the lack of an abbatial election was that the Abbot of Solesmes, who had to preside at such elections within the Solesmes Congregation, was unable to come to England for the purpose at the height of the Second World War.⁴

On 5 September 1946, Tissot wrote from Quarr to Abbot Adrian Taylor of Ramsgate (Abbot Visitor of the English Province of the Subiaco Congregation) that the Solesmes Congregation's General Chapter held two months earlier had decided that that Congregation could no longer maintain Farnborough. The General Chapter had laid on Tissot himself the task of finding a solution, particularly since the obligations imposed by the Empress meant that the Solesmes Congregation could not simply have the abbey shut down altogether by Rome.⁵ The reason for the seemingly uncompromising attitude of the French Congregation is unclear. It is true that Farnborough's fall in numbers had been caused by the deaths of numerous monks and the community's failure to attract both new French vocations to England and enough English vocations to allow it to perpetuate itself at its previous level. Thus Tissot - in a letter to Abbot Upson of Prinknash in September 1946 - stated that, after some departures from the community in the event of a takeover from Prinknash, there would only be eight priests 'with a high average age' and two other monks. Furthermore, the capacity of the dwelling quarters was forty-five monks, excluding the novitiate-cum-juniorate, which could house the novice master and eight others.⁶

However, it is also true that, according to the late Father Francis Isherwood (formerly the Portsmouth diocesan archivist), there were still seventeen priest-monks on the Farnborough community list in 1947, although Isherwood's list includes two whom Tissot excluded from his reckoning, as well as the names of Tissot and Sillem. Moreover, some of the monks were to prove long-lived: Father Peter Conway and Father Leopold Zerr, who stayed on at Farnborough after the 1947 suppression and re-foundation - though without joining the Subiaco Congregation - were still there in 1956, and Conway only died (albeit elsewhere) in 1973. Again, du Boisrouvray, despite having retired in 1941, did not die until 1970. Also, not all the Farnborough monks were elderly in 1946: the Farnborough annalist records separate visits to the abbey by Father Austin Delaney and Father Henry Lindeman, monks of the former community, as late as 1977 (leaving aside the presence at Quarr of Father Joseph Warrilow and

³ Personal information from Brother Leander Hogg.

⁴ Personal information from Brother Leander Hogg; see also E. Moreau, 'Ephemerides de Farnborough 1895-1936', copy in FAA, entry for 3/5/1924.

⁵ Letter, Tissot to Taylor, 5/9/1946, PAA & FAA.

⁶ Letter, Tissot to Upson, 5/9/1946, FAA; 'Statement from Farnborough Abbey', 11/9/1956, PAA. The latter document is unsigned, but its author appears to have been the Prior of Farnborough at the time, Father Basil Robinson.

Father Maurice Waterman, who were the last monks to die of the Solesmes community at Farnborough).⁷ Moreover, as we have seen, the lack of an abbatial election in 1941 was, at least primarily, not caused by the reduction in the community's numbers. Thus the community, though in decline, was not moribund in 1946.

One comment is particularly worth recording here. According to a handwritten paper headed 'Farnborough' in the Prinknash Abbey Archives, Father Dyfrig Rushton, later Abbot of Prinknash, stated in 1952 that, once the Congregation of Solesmes had resolved to give Farnborough up, the Farnborough community asked to transfer to another Benedictine Congregation, and the monastic observance of the Congregation of Subiaco was nearest to that of the Solesmes Congregation. Other documentary sources in the Prinknash archives confirm the accuracy of Rushton's recollection.⁸

Thus the question arose as to which abbey should provide monks for Farnborough. Though Prinknash was already taking steps to re-found Pluscarden in Morayshire, Abbot Taylor observed that the preparation of the Pluscarden buildings for occupation would take some time and that Prinknash had an overflow of monks. These monks, formerly at Bigsweir House near the River Wye, were by this time at Millichope Hall, near Craven Arms in Shropshire, on which the lease was coming up for renewal. The task of replacing the Farnborough monastic community therefore fell to Prinknash; and, while the Prinknash monks at Millichope were content there, they said that they too were prepared to do all they could for Farnborough.⁹

The Chapter Meeting of the Subiaco Congregation's English Province held at Ramsgate in 1946 had envisaged accepting the French community at Farnborough into the Province. However, it soon emerged that a much neater, more workable and quicker solution would be to close down the Solesmes Congregation's abbey altogether in favour of a re-foundation from Prinknash. Several of the French community suggested this solution to Abbot Upson of Prinknash on 29 October 1946, and Upson wrote to Tissot on 14 November, from a General Chapter of the Subiaco Congregation at Parma, saying that that Chapter had approved of a re-foundation of Farnborough by

⁷ Enclosure with letter, Isherwood to Father David Higham, 30/8/1985; Annals, FAA, entries for 8/12/1970, 16/4/1973, 18/6/1977, 15/8/1977.

⁸ Letters, Tissot to Upson, 5/9/1946, FAA; Tissot to Taylor, 5/9/1946, PAA & FAA; Tissot to Upson, 16/9/1946, FAA; Upson to Taylor, 15/10/1946. See also Higham & Hogg, File 1, p. 33; 'Memorandum for Prinknash re-the proposed transfer of Farnborough Abbey to our English Province', (1946); 'Memorandum re-St Michael's Abbey, Farnborough', Upson to Tissot, Michaelmas Eve [28/9]/1946; W. Upson, 'Statement on Saint Michael's, Farnborough', 6/7/1958, all PAA.

⁹ Memorandum, Upson to Tissot, 28/9/1946; handwritten paper headed 'Farnborough'; Letter, Upson to Sillem, 14/10/1946, all PAA; Higham & Hogg, File 1, p. 33.

Prinknash.¹⁰ Accordingly, Abbot Germain Cozien of Solesmes (as head of the Solesmes Congregation) petitioned the Vatican for the suppression of the French foundation at Farnborough. On 6 February 1947 the Congregation for Religious issued a rescript suppressing it. However, Rome stipulated that the French abbey's suppression should not take effect until the Prinknash monks had arrived at Farnborough; it further specified that they were to do this by 29 April. So, on 10 March, Cozien (whom the Vatican had delegated to put the suppression into practice) endorsed the suppression, making it take effect when the Prinknash monks had taken over.¹¹

THE PRINKNASH MONKS' WORK OF RE-FOUNDING FARNBOROUGH

The first superior from Prinknash at Farnborough was Father Bede Griffiths (who later became well known as the head of a Christian *ashram* in India). Griffiths arrived at Farnborough with a group of monks on 28 April 1947. The first page of the Subiaco community's annals (in the Farnborough Abbey Archives) gives the first list of officials under him. The next month three removal vans arrived at Farnborough from Millichope with church benches, cases of books, 'scriptorium and art stuff, etc.'¹²

One of the new community's other monks was Father Benedict Steuart, who had been a monk of the Congregation of Solesmes at Farnborough for fourteen years before transferring to that of Subiaco. In the annals for 19 May 1947 we read: 'It is a strange experience for Fr. Benedict to be here again after the lapse of 21 years.' On 25 May (Whit Sunday) 1947 the monks who had arrived from Prinknash officially took over control of Farnborough from the Solesmes Congregation: Griffiths officially succeeded Sillem as local superior; and (on behalf of the Holy See) Upson succeeded Tissot as Apostolic Administrator. More monks arrived from Prinknash soon afterwards: the final total was between twenty-five and thirty, including nine priests.¹³

FINANCE

In describing Farnborough's assets to Upson, Tissot was careful to distinguish between property belonging to the Imperial Foundation and property which the French community had acquired during its tenure of the abbey but which was not part of the Foundation. Briefly, the Foundation consisted of some twenty-seven acres of land,

¹⁰ See also 'Note', Upson to Sillem, 30/10/1945 (*sic*, evidently for 1946); Telegram, Sillem to Upson, undated; Letters, Sillem to Upson, 1/11/1946; Upson to Sillem, 2/11/1946; Upson to Tissot, 2/11/1946, 14/11/1946; Agreement, Upson and du Boisrouvray, 16/1/1947, all PAA.

¹¹ Petition, and endorsement of suppression, from Abbot Cozien; Vatican rescript (Prot. No. 208/47), 6/2/1947; Letters, Sillem to Upson, 9/2/1947; Upson to Sillem, 20/2/1947, all PAA; Higham & Hogg, File 1, p.36.

¹² Annals, FAA, entry for 14/5/1947.

¹³ Enclosure with letter, Isherwood to Higham, 30/8/1985; Higham & Hogg, File 1, p. 41.

£23,000 worth of investments, the church and house, and such furniture as the church and house had had at the abbey's establishment as a Benedictine monastery in 1895,¹⁴ after eight years as a Premonstratensian house founded from Storrington.¹⁵ As Rushton noted in 1959, the Foundation had 'two trusts founded by the Empress Eugène (~~et~~) - The one for the upkeep of the buildings, the other for the support of the community.'¹⁶

The French community's own property at Farnborough comprised sizeable assets: thirty-eight acres of land; investments worth about £29,000; some housing yielding about £335 annually; the monastic library and all house and sacristy furnishings brought in after 1895 'except what would be considered as replacement.'¹⁷ One clause over land which caused later difficulties was: 'The French congregation retains for the present the ownership of the lands acquired by the former community of Farnborough but yields their free use to Prinknash' (*ibid.*). The Farnborough archives from between 1949 and 1964 testify that a protracted dispute later arose over the terms of the use and purchase of such land by the Prinknash community, though a compromise was eventually reached on the terms of the sale.

In 1956 the total value of the abbey's assets was £60,863, excluding the church and house and their contents (all of which were together insured for £250,000), and some twenty acres of land other than the gardens and farm. On the other hand, the abbey's liabilities in the same year totalled £15,565; and, working on a figure of £250 per head per annum, the 1956 cost of living for the community was £6,250. The community expected to have an income for 1956 of £6,500 from sources other than trades such as farming, printing and bookbinding, and the different trades which the community practised seem to have made a total profit of at least £600 that year. But the financial situation was clearly difficult and unsatisfactory in terms of ready money, particularly since poor management at the farm meant that it lost £3,120 over two years. It would seem to have been at about this time that Prinknash felt obliged to lend

¹⁴ 'Memorandum for Prinknash re-the proposed transfer of Farnborough Abbey to our English Province', datable to late 1946, PAA.

¹⁵ On the Premonstratensian period at Farnborough, see especially: Grant of faculties from Bishop Vertue of Portsmouth to Father Francis [Laborde] of Farnborough, 23/4/1889; Notice of forthcoming Sixth Diocesan Synod of Portsmouth, Vertue to Farnborough; Proceedings of General Chapter of the Premonstratensians at Frigolet, France, with signature of Father Joseph Ibos, Prior of Farnborough, 27-30/8/1890; Circular re-restraint on visits between priories, Abbot Paulin of Frigolet to his congregation's houses in Great Britain, 1/10/1891, all in Storrington Priory Archives.

¹⁶ Letter, Rushton to Robinson, 10/ 12/1959, PAA. See also letters: Rushton to M.H. Penty, Solicitor, 7/12/1959; Arnold, Fooks, Chadwick & Co., Solicitors, to Robinson, 7/3/1960; Fooks, Chadwick & Co. to Rushton, 7/3/1960, all PAA.

¹⁷ Higham & Hogg, File 1, p. 38.

Farnborough £15,950.¹⁸ In 1958. Upson noted that he had reported the situation to a Diet (i.e. a meeting of the Abbot President and Abbots Visitor) of the Subiaco Congregation at Affligem on 5 September 1957.¹⁹ However, a profit was being made in 1956 on Farnborough Court, which was 'a Guest House for permanent guests, chiefly retired people who wish to live near the monastery.'²⁰ That year only one flat was unlet; when this too was let, Farnborough Court was expected to make a clear profit of £1,000 annually.

THE CHURCH FURNISHINGS AND SERVICES

The church at Farnborough benefited from a munificent gift in the late 1940s: hand-coloured lithographs of the Stations of the Cross by Sir Frank Brangwyn RA arrived at Farnborough on 8 April 1948 'and were placed on exhibition in the cloister.'²¹ According to the Prinknash archives, they were set up in the church there before the end of February 1950.

In 1949 the position of the monks' choir stalls was changed to the first bay of the nave, instead of using stalls in the transepts, along with those in the apse which Destailleur had designed. Again, a 1951 renovation of the organ provided a suitable time to move it to a former side-chapel. Though the organ was later restored to its original position behind the altar, the arrangement of the liturgical choir, as it stood in 1956, was insufficient for the growing community. A change of arrangement was being contemplated which would allow for up to forty-five monks in choir, while the seating capacity of the rest of the nave was estimated at 150.²² In the event, the abbey's lay choir, founded in 1966, later moved behind the main altar, before moving to stalls in both the transepts where there had previously been transept altars.²³

Under the terms of an agreement which du Boisrouvray and Upson signed in January 1947, the maintenance of the church services "was facilitated by the French community's gift of the contents of the sacristy and linen-room, save for such items as

¹⁸ Upson, 'Statement on Saint Michael's, Farnborough', 6/7/1958; 'Statement from Farnborough Abbey', 11/9/1956, pp. 6ff., both PAA.

¹⁹ Upson, 'Statement on Saint Michael's, Farnborough', 6/7/1958, PAA.

²⁰ 'Statement from Farnborough Abbey', 11/9/1956, pp. 6ff., PAA.

²¹ Annals, FAA, entry for 8/4/1948.

²² Higham & Hogg, File 1, p. 43; Anonymous typescript (author identified by Brother Leander Hogg as Father Hildebrand Flint), 'St Michael's Abbey, Farnborough', undated but datable to 1980/1981, hereafter Flint, 'St Michael's Abbey, Farnborough', PAA.

²³ Annals, FAA, entries for 21/4/1972 and 8/2/1976; Flint, 'St Michael's Abbey, Farnborough'.

it - or individuals among its members - might wish to keep.²⁴ As to the services themselves, the obligation to pray for the souls of the imperial family consisted of four High Masses a year, two Low Masses every week and 'a number of suffrages' (that is, of prayers for the dead).²⁵ These are mentioned periodically in the Farnborough annals. In the entry for 5 April 1950 the annalist writes, 'Pontifical Absolutions for Napoleon III after Sext'. On 9 January 1973 the Bishop of Portsmouth, Derek Worlock, sang the commemorative Mass for the centenary of Napoleon III's death before the Bonaparte family (Prince Napoleon, his wife Princess Alix and their son Prince Jerome) and representatives of the French Embassy and the Foreign Office. On 1 June 1979 the centenary Mass for the Prince Imperial took place amidst the displays of a flower festival which was in progress in the church at the time. In 1979 the annalist recorded that although 11 July was the Empress Eugenie's anniversary, it had to be kept on the following day because 11 July is also the Feast of St Benedict; however, the anniversary was duly observed on 12 July, and the celebrant of the Mass wore the chasuble made in 1920 for her funeral. Abbot du Boisrouvray was also remembered: the Conventual Mass on 6 December 1971 was a Requiem to mark his first anniversary.²⁶

Meanwhile, the daily round and the common task of a monastery's liturgical life continued. The Feast of the Transfiguration had its First Vespers broadcast from the abbey in August 1947, and Farnborough's daily Community Mass and choir office are mentioned in the Prinknash archives.²⁷ However, the Farnborough annalist records that on 25 May 1967 there was no Corpus Christi procession, probably the first such omission for a long time.

THE ARCHIVES AND LIBRARY

As part of instructions from Cozien to Tissot of 16 October 1946, the archives of the Solesmes Congregation abbey at Farnborough were earmarked for removal without the possibility of their being left *in situ*. The Abbey of Solesmes therefore now has twelve files of Farnborough archives.²⁸ However, one MS which is now at Solesmes ('Ephemerides de Farnborough 1895-1936'), being the diary of Brother Emile Moreau, one of the Farnborough monks, has a bound photocopy in the Farnborough archives

²⁴ Agreement, Upson and du Boisrouvray, 16/1/1947, PAA.

²⁵ 'Memorandum for Prinknash re-the proposed transfer of Farnborough Abbey to our English Province', PAA.

²⁶ Annals, FAA, entry for 6/12/1971.

²⁷ Annals, FAA, pp. 12, 13, 16; 'Statement from Farnborough Abbey', 11/9/1956, PAA, p. 2.

²⁸ Personal information from Brother Leander Hogg.

authenticated in 1986 by a flyleaf note of Farnborough's prior of the time. Other archive diaries of first importance, this time in the originals, are those from 1911 to 1949 of Father Peter Conway, whose continued presence at Farnborough after the re-foundation explains why the Farnborough archives still contain his diaries. The archives also include a typescript selection of material from the Conway diaries by Father David Higham and Brother Leander Hogg. As with any editorial work, their choice of material can appear a shade unexpected at times: for example, they omit the full account by Conway (who was acting as guest-master at the time) of Ronald Knox's stay at Farnborough, and of Knox's reception into the Catholic Church there on 22 September 1917. However, their work is both a valuable tool for first-time readers of Conway's work and an important *vademecum* for those who do not wish to have to read the diaries in full. The archives also contain papers of Donald Christie, a Farnborough novice monk of the 1930s, as well as material relating to the compilation of Higham and Hogg's unfinished 'Chapters of the History of St. Michael's Abbey, Farnborough'. While the research for this work did not really include archive material from Solesmes,²⁹ the Farnborough archives include the work's typescript in two files. As one would expect, these archives provide a wealth of material from after 1947, of which the community annals and the correspondence with Prinknash are the most important for our purposes.

In the event, the Solesmes Congregation also reserved to itself the French community's library under the terms of du Boisrouvray's and Upson's agreement of 16 January 1947. Upson understandably wrote that he would prefer its removal before the advance party's arrival from Prinknash. So the transfer of this library in 1947 raised the difficulty of how to move the books out before the Prinknash community moved in.³⁰ From Sillem's letters to Upson of the 22 and 28 February 1947, it seems that the this library was removed to Quarr and from there distributed among different Benedictine abbeys of the Solesmes Congregation. The new community brought in some books, probably not more than two thousand,³¹ from Prinknash and - as we have seen - from Millichope, as the basis for building up a new library.

FARMING AND CRAFTS

The considerable majority of the community re-founded from Prinknash did manual labour on the abbey farm and vegetable garden. Farm labour is constantly mentioned in the early pages of the community's annals. The vegetable garden's produce was mainly for domestic use, though the monks sold the surplus. Fruit was provided by the abbey orchards. A lot of money had to be spent on restoring the farm

²⁹ Personal information from Brother Leander Hogg.

³⁰ Letter, Sillem to Upson, 22/2/1947, PAA.

³¹ Personal information from Brother Leander Hogg.

with a view to eventually making the abbey self-supporting, presumably because most of the monks of the French community had undertaken primarily academic and intellectual work instead. Additionally, while bee-keeping was also practised, we can amplify our picture of this aspect of the life of the Prinknash community at Farnborough from its dairy, poultry and silk farming.³²

As to dairy farming, the abbey farmer in 1947, Brother Louis, was a monk of Clervaux, Luxembourg, and Sillem undertook to try to persuade the Abbot of Clervaux to leave him at Farnborough to run the farm while the new community settled in.³³ He does not seem to have succeeded: the Farnborough annals record Brother Louis as leaving on Whitsunday 1947. Father Bede, in thanking Brother Louis for his work, said that he had 'worked the farm single-handed for 20 years.'³⁴ At this time the cows numbered seven or eight and were mainly red polls. According to the annalist, they 'have reacted very badly to T.B. Tests, so we have decided to get rid of them and go in for Guernseys, as at Prinknash.' The dairy farm was finally given over to lay management in 1969 as the result of a fire the previous year.³⁵

While the dairy farm's purpose was to provide the community with milk, poultry farming was done primarily to raise money. In 1951 there were 700 birds; by September 1956 this had increased to 1,200, but one problem was succinctly described in a 1951 comment in the Prinknash archives: 'Foxes! Four in broad daylight.' By March 1961 the demand for poultry from the abbey for eating purposes had almost completely disappeared, and Brother Edmund Fatt therefore stated that he would stop poultry farming.³⁶ The poultry farm ceased to operate at about the same time as the dairy farm passed out of the monks' hands.

Silk farming also took place as an activity of the Prinknash monks at Farnborough. Its purpose was apparently to produce silk for vestment-making. According to the annalist, one monk (Brother Edmund Fatt) had got back from Ireland 'laden with silk worms' on 7 September 1948. However, while the silk was of sound quality, and this

³² Upson, 'Statement on Saint Michael's, Farnborough', 6/7/1958, PAA; 'Statement from Farnborough Abbey', 11/9/1956, PAA; Higham & Hogg, File 1, p.41, FAA; Annals, FAA, pp. 5-9, entries for e.g. 21/4/1972, 1/5/1972.

³³ Letter, Sillem to Upson, 22/2/1947, PAA.

³⁴ Annals, FAA, pp. 5-6.

³⁵ Annals, FAA., p. 9, 10/6/1947; see also 'Statement from Farnborough Abbey', 11/9/1956, PAA; Flint, 'St Michael's Abbey, Farnborough'; Annals, FAA, entry for 19/7/1969.

³⁶ Letter, Fatt to Rushton, 7/3/1961, PAA.

work still made a profit in 1955, the post-war availability of cheap artificial silks eventually made it uneconomic.³⁷

The smaller number of monks who did not labour on the farm were those with good capacities for art and for specialized crafts such as printing and bookbinding, who worked at those instead. The abbey's commercial work in arts and crafts was concerned mainly with woodcarving. It seems that bookbinding was re-started in 1955. The printing press at Farnborough, started in 1952, was not making any profit in 1956. It was expected to break even that year; but, after six years of printing, the final profit figure for 1957 was only £80, whereas the machinery had cost £4,400. Printing had stopped at Farnborough by November 1959, though Father Hildebrand Flint noted in 1980-1981 that photo-typesetting without printing had since been done there.³⁸ Even so, different types of farming and crafts remained essential to the life and work of the new community of monks at Farnborough, who were finally to be successful in bringing about its return to autonomy.

TOWARDS A NEW AUTONOMY

Although Father Bede Griffiths became Prior rather than merely Superior in 1949,³⁹ it remained clear that Farnborough was still under Prinknash, both canonically and for practical purposes. Moreover, the situation was unpromising: in 1951 the Chapter of Prinknash unanimously asked that of the Subiaco Congregation's English Province to free Prinknash from its obligations with regard to Farnborough, principally because it felt unable to provide Farnborough with more monks or more money. While 'this petition was submitted to the Curia [of the Abbot President of the Subiaco Congregation] by the Provincial Chapter', the Curia handed down a negative answer,⁴⁰ and despite Upson's view that the community's condition was unsettled in 1951, the Subiaco Congregation's English Provincial Chapter resolved that Farnborough should become independent of Prinknash within ten years.⁴¹ As Prior from 1951 to 1958,

³⁷ 'Statement from Farnborough Abbey', 11/9/1956, PAA; Flint, 'St Michael's Abbey, Farnborough'.

³⁸ 'Statement from Farnborough Abbey', 11/9/1956, p. 8; Upson, 'Statement on Saint Michael's, Farnborough', 6/7/1958; Letter, Rushton to Fatt, 14/11/1959, all PAA; Flint, 'St Michael's Abbey, Farnborough'.

³⁹ Letter, Upson to Griffiths, 6/4/1949, FAA; Higham & Hogg, File 1, p.45.

⁴⁰ Upson, 'Statement on Saint Michael's, Farnborough', 6/7/1958, PAA; see also **Acts of the English Provincial Chapter of the Cassinese Congregation of the Primitive Observance, held at Farnborough 5-7 May 1951**, FAA, p. 3.

⁴¹ **Acts of the English Provincial Chapter of the Cassinese Congregation of the Primitive Observance, held at Farnborough 5-7 May 1951**, FAA, p. 2; Upson. 'Statement on Saint Michael's, Farnborough', 6/7/1958, PAA.

Father Basil Robinson (otherwise known as the son of the cartoonist Heath Robinson)⁴² did some important work in unifying the community and raising its morale. But the financial position remained very precarious.

Although the Farnborough community still had twenty-two monks in September 1956 (of whom eleven were priests), together with a choir postulant and a 'regular choir oblate',⁴³ staffing the abbey seems to have become a problem by early 1960, when Father Raphael Davies (Prior from 1959 to 1961) expressed regret over the shortage of able-bodied monks there. Again, of the recruits to the monastic life who entered Farnborough, fewer stayed the course than their superiors had hoped. No entirely Farnborough-trained monk made his solemn vows until 1977, though two others soon followed him.⁴⁴ Nevertheless, the community heard on 18 June 1969 that the Abbot President of the Subiaco Congregation had, with his Council of Visitors, approved the raising of Farnborough's status the week before to that of a simple priory, which gave it a greater degree of autonomy from Prinknash. Farnborough was formally constituted as a Priory by decree of the Abbot President in July 1969.⁴⁵ (One way that the community marked this event, despite having resolved to continue with the white Prinknash habit in 1956, was a decision to wear the black Subiaco habit instead.⁴⁶) On the last day of 1969 the Farnborough annalist wrote: 'The year ends with a deep sense of gratitude for the advance of our community towards independence during the year 1969.'

In November 1978 Father Anscar Nielsen retired as Prior of Farnborough.⁴⁷ Abbot Rushton, himself intending to retire the following Easter, took the view that the Farnborough community was ready to become autonomous.⁴⁸ And so we leave the

⁴² Personal information from Father Basil Robinson.

⁴³ 'Statement from Farnborough Abbey', 11/9/1956, PAA, p. 1.

⁴⁴ Letters, Davies to Prinknash, 30/1/1960, p. 2 and 12/2/1960, p. 2; Flint, 'St Michael's Abbey, Farnborough'¹.

⁴⁵ Annals, FAA, entry for 18/6/1969; Decree of the Abbot President (Prot. No. 779/69), PAA.

⁴⁶ 'Statement from Farnborough Abbey', 11/9/1956; Letter, Anscar Nielsen (Prior of Farnborough) to Rushton, 13/8/1969, both PAA; Annals, FAA, entry for 13/8/1969.

⁴⁷ Annals, FAA, entry for 30/11/1978.

⁴⁸ Letter, Rushton to Higham, 18/1/1979, PAA; Annals, FAA, entry for 17/5/1979, see also under 24/5/1979.

community on the eve of attaining in 1980 the status of a fully independent monastery, for the first time since 1947. Great credit is due to the monks sent to Farnborough from Prinknash in and after 1947, who had striven hard in re-founding an abbey with a famous past.

CONCLUSION

This article has shown how the contents of three monastic archives, a first-hand description of a church building and some material obtained by the oral transmission of history can be used - without recourse to any secondary sources - to chronicle and clarify the suppression and re-foundation of an individual monastery in 1947, in the context of its development from 1946 to 1979. In doing so it has emphasized anew the close relationship between archival research and historiography. As and when archivists wonder to what extent their labours are worthwhile in the conservation and organization of records, and perhaps even think 'Is it all worth it?', this article may also merit consideration by way of encouragement.

Editorial Note: Father Nicholas Paxton is a member of the Salford Diocesan Archives team.



Saint Michael's Abbey, Farnborough

PROVIDING SECURE ACCESS TO YOUR ARCHIVES: EXAMPLES OF BEST PRACTICE AND SOME PRACTICAL SUGGESTIONS

Sarah Stanton

Introduction

This article will cover the key practical aspects of providing secure access to your archives. The scope of a paper on security in archive operations could be very large; the issues impinge upon most elements of repository management. My aim is to stay reasonably practical, including giving suggestions that could be employed in your own archive. It will also feature, however, some examples of best practice, in order to promote awareness of what are considered to be the current optimal conditions. I will deal with physical side of providing secure access, such as policies and procedures for the reading room, and I will focus on how to manage access for external researchers.

It is probably not necessary to emphasise the importance of this issue. While the majority of people coming to use archives are honest and genuine, there is a small minority who will visit archives with malicious intent and others who would be prepared to act dishonestly if the opportunity arose. None of the suggestions that will be made are foolproof and it is important to remember that it is impossible to eliminate all threats completely. The aim is to construct an interlinking network of security measures which will make it very difficult for someone to act improperly.

As many of you work in small archives with restricted resources, I will aim to make my recommendations applicable to these conditions as frequently as possible. The following quotation from F.I. Dunn's **Society of Archivists' Best Practice Guidelines on Security 2: Security** (1994) will, I hope, provide some reassurance for those people working with very limited budgets:

It is confidently asserted that policies, procedures and genuine intentions, which for the most part are free, are at least as important as investment in costly equipment, gadgets and bought-in systems in achieving an acceptable level of security.

Accreditation and registration of readers

There are certain steps that can be taken before someone arrives in your archives to ensure that their visit is as well-managed as possible. It is perfectly valid - and important - to know the full name and permanent address of anyone visiting your archives, so that you are then able to contact them at a later date if necessary.

Knowing their research purpose is a slightly different and more complicated issue. Some would argue that a requirement to state the subject of research is valuable since justifiable suspicions may be aroused if the documents requested prove inconsistent with stated objectives. Others would maintain that this might tempt one to discriminate against some people who wish to conduct a certain type of research. In general, the more you know about someone's research aims, the more helpful you can be: it is natural to try and gently encourage people to be forthcoming with as much information as possible as it will usually make their visit more productive.

Many archives will require researchers to visit by appointment. This may be because they have limited space for researchers to work or because they are only able to open a few days a week. Some larger archives, however, also request that researchers make an appointment since this enables them to plan for visits and maintain an adequate level of security.

Some institutions require researchers to write a letter (not a fax or an e-mail) in order to make their first appointment - even if they have already made initial contact via telephone, e-mail or in person - to help confirm their identity and permanent address. Not all researchers will be happy with what may be viewed as a slow procedure; people frequently want an instant response. In spite of these objections, however, this policy is still valid, although it may need to be reconsidered during an extended postal strike. In addition, it is very common to ask people to bring some form of identification with them which provides proof of their name and permanent address. Frequently, after these more rigorous initial checks, researchers can make subsequent appointments by telephone or e-mail.

Some local authority archive services use a CARN (County Archive Research Network) ticket. These are usually provided free of charge on proof of identity and are valid for about four years. They allow access to approximately fifty archive services. Whatever method of identification you choose to use, the key point is that you can be sure that people are who they say they are and that you are able to contact them again at a later date, if necessary.

Reading room design and lay-out

Many people have to work in reading rooms that are not ideal and, in most situations, are required to make do with what they have. It is desirable to have somewhere where people can sit and study the documents, to make sure that a member of staff is on duty in the room all the time a researcher is present, and to have a separate locked strong room where the archives are kept. We do not live in an ideal world, however, and it may be that you have only one room available for the archives, so that the reading room and strong room have to be combined. On the other hand, you may have a separate strong room but only one member of staff, in which case you have to leave the researcher alone while you go off to fetch their documents.

If you do have the luxury of space and have a larger room, you need to think more carefully about surveillance. The staff member supervising the reading room should have a clear view of the whole room. Ideally, there would be no pillars or corners for people to hide behind and it is important to try to avoid overcrowding and storage of unnecessary items in the reading room, including piles of volumes and boxes. You can use mirrors to help with blind spots and also take advantage of mutual surveillance if researchers are sat facing each other. Close circuit television monitoring is also an option, and while it is expensive it does provide a record which can be checked at a later date.

If you do not have a purpose-built reading room, it is important to be aware of the security limitations of your working areas and to try and combat them to the best of your ability. You will want to give at least the appearance of consistent and versatile surveillance: researchers should never have the impression that they are unsupervised. If you have limited staff time to devote to reading room supervision you might consider restricting opening times to what is realistic, restricting the production of records to set periods when duplicate cover can be assured, and asking researchers to pre-order what they want to view.

The general ambience of the archive area should also be considered. People ought to feel aware when enter the reading room that they will be required to abide by some specific rules. This is not to say that you should try and create an unfriendly or intimidating atmosphere, but it is important to appear professional and organised.

It is quite natural to consider restricting entry to the archive reading room. If you use an appointments system, most visitors will be expected and it is appropriate to check researchers' identification at the start of their first visit. Controlled exit is equally as important, however. The reading room should be an enclosed area. Researchers should have returned all their items before leaving, and you will need to be sure that no items could be concealed about their person. It is important to be aware of all exits from the reading room - ideally there would just be one - and to be conscious of hazards such as a connecting lavatory with an outside window. Related to this issue is the prompt return of items to the strong room when they are finished with, or at least their removal from the reading room. A trolley piled high with archives is likely to lead to confusion, if nothing else.

Reading room procedures

Most archive services do not let people bring their bags, briefcases or similar items into the reading room. Some places will let people take in small handbags, others will permit certain items -e.g. pencils and paper - in a clear plastic bag. The archival principles behind this policy are three-fold: firstly, to prevent researchers from stealing material; secondly, to prevent them bringing in spurious documents and adding them to the archives; and thirdly, to prevent people from hiding behind their belongings and obscuring the supervisor's view of what they are doing. The policy does produce

another problem, however: you will need to provide somewhere for visitors to leave their bags.

If you have the space, lockers usually work quite well although you may still wish to post a sign along the lines of 'Items are left at the owner's risk'. We are now facing an additional problem of terrorism, and certain establishments may need to exercise extra caution about what may be concealed in bags. One archive in London scans visitors' bags before they enter and then requires them to keep them with them at all times. However, it is to be hoped that terrorist threats are not an issue for most of us. Perhaps the best solution for a smaller archive is to have a table and/or a rail of hooks in the corner of the room where people can leave their bags and coats.

There are several materials which will frequently be banned from an archive reading room, some for security reasons. Certain establishments only allow people to take in yellow-coloured notepaper to prevent them from smuggling in spurious documents or taking out genuine ones. Some forbid pencil sharpeners since the blades can be removed and used to cut out signatures from documents. If you do decide to place a ban on pencil sharpeners, you will need to supply one for use. Apparently, moistened string can also be used to remove pages from a volume: the wet string is placed down the inside of an open volume which is then closed, enabling a page to be torn out without making a loud ripping noise.

Many archive services have a set of reading room regulations which they require visitors to sign before they are permitted to start their research. These rules define exactly what people are and are not allowed to do. They should concentrate the mind of any researcher upon how they are expected to behave. While such rules will not prevent someone from acting improperly, they will help to maintain control, and even to allow the ejection of an individual if necessary. The Public Service Quality Group (PSQG) issued a standard for Access to Archives a few years ago and is currently considering compiling a general set of reading room regulations to which all local authorities would subscribe.

The issuing of documents to researchers varies from institution to institution. It is important that the materials which are issued are logged somewhere, partly because it tends to be useful for absent-minded researchers but mainly because it means the archivist can check back at a later date if there is a suspicion that there may be a problem. Many archive services combine a document issue log-book with document order slips which produce duplicate or triplicate copies. These slips usually record the name of the researcher, the item required and the date. For administrative purposes it can also be useful to record the location and the initials of the staff member who removed and returned the item. One copy would be left on the strong room shelf or in the box from which the item was removed and one would be kept by the member of staff at the point of issue. If there is a third copy, this may be given to the researcher. When all slips are married up and initialled, it is possible to be sure that the document

has been safely returned. It should be noted, however, that a strong room location is sensitive information which should not be revealed to members of the public.

Most archive services will restrict the number of files that a researcher can have at any one time. The reason for this rule is to prevent material becoming disarranged or damaged. People can only really look at one thing at a time, so unless they want to compare something with another item it seems unnecessary to give them a sizeable amount of material in one go. A large pile of volumes on the desk can also be used to obscure the view of the staff.

At this point it is probably useful to mention the specific archival meaning of the word 'file'¹:

An organized unit of documents grouped together either for current use by the creator or in the process of archival arrangement, because they relate to the same subject, activity, or transaction. A file is usually the basic unit within a record series.

This definition, taken from the **General International Standard of Archival Description** (ISAD(G), 2nd edition) is, in essence, a reference to a single volume or bundle which it would be intellectually illogical to subdivide. It is wise to think about how the archives will be issued when you are cataloguing and re-packing. If you have a very large file of papers that logically belong together, it is sometimes wise to package them separately as bundle one, bundle two and so on, so that they retain their intellectual integrity but do not become unmanageable in the reading room.

Some archive services will issue only one volume or bundle at a time, others will issue more at their discretion, depending on the nature of the files or the nature of the research. A further option is to weigh bundles at issue with highly sensitive scales and then weigh them back in on return. It is probably best to do this openly. This method is not completely foolproof because the files will always have a small, natural weight change as a consequence of use and moisture loss between the strong room and warmer reading room. At least two control bundles (used on alternate days) should be maintained for comparison with any suspiciously light bundles. It would, of course, be possible for someone to take out an archival document and replace it with another piece of paper. The scales, however, still act as a visual deterrent to thieves and have the advantage of helping staff to learn what constitutes a natural weight change and what might indicate that something has been removed from the file.

At the National Archives in London (formerly the Public Record Office) staff issue up to three items at a time into individual lockers and people collect their items themselves - a process which has completely removed human interaction - coupled with CCTV surveillance in their reading rooms. This is not an ideal situation but a necessity because of the staff-searcher ratio. They do have a separate, enhanced security search room for items with a particularly high monetary value or other special significance.

Files of loose papers are the most vulnerable to loss, both from intentional theft and unintentional muddling. Ideally, every single piece of paper would be given an individual sub-number. Some archives will count out the number of pages and make a note of this at issue. However, with many twentieth-century collections containing hundreds of pages in one file, this has become impossible; no archive service has the time to do this with all their collections. However, if you do have some items that you know would sell well at auction it might be worth considering numbering the pages individually for that series of files.

Another potential theft deterrent is to mark documents permanently, a practice which has now become uncommon. It is difficult to choose an effective method that does not alter the original document unacceptably. Embossing, perforating and stamping with visible or invisible inks are the current options but they all have quite major drawbacks. Any mark that can be cut, torn, erased, bleached or abraded from a document without damage to its contents is not fulfilling its function and invisible marks fail as an obvious and identifiable deterrent. Stamping with visible inks probably remains the best method where stamping is considered essential. Permission should be sought from private depositors before placing marks on their documents, and a high standard of quality control and application is required before any stamping is undertaken. It should not be seen as a mechanical operation. The only recommended and suitable ink currently available is formulated by the Library of Congress (currently available from Conservation Resources [UK] Ltd) and it needs to be skilfully applied with small, well-designed stamps. Experience shows that stamping does not *in itself* prevent documents being stolen. It has now become very unusual for an archive to mark documents permanently and, in general, it is considered to be bad practice.

Staff and volunteers

Many archives may already use, or are considering using, volunteers to help operate the service. This is an excellent way of gaining free or low-cost assistance from people who are frequently very enthusiastic and knowledgeable. It is important, however, initially to screen volunteers and ask for references, as one would for any member of staff. Depending on the person in question, it may be necessary to make different judgements about access to un-catalogued material and the possession of keys or security codes. It may be advisable to draw up a form of contract, for the benefit of both parties, to help define both access and security needs and limitations. At the end of January 2008 it came to light that an archivist had stolen hundreds of historical artefacts from the State Library in New York and sold them. Sadly, we do need to bear in mind that that it is not just external researchers who sometimes act with indiscretion. Theft from archives is a serious criminal matter and if it is detected or suspected the police should be informed.

Conclusion

It is not at all pleasant to feel that one may have to think the worst of people and it is true that it is a very small minority of individuals who come into an archive with an intention to steal or to cause damage or harm. However, it is important to be aware of what people are capable of doing and what can be done to keep archive collections as safe as possible. You may find that some researchers think that you are being pedantic. It can be useful to explain the purpose behind the rules, namely that they are standard for everyone who wants to use the collections and, because the archives are unique and irreplaceable, we must do everything in our power to look after them.

It is also vital to remember that no single method will ensure an adequate level of security. We need to aim for a combination of measures which will make life as difficult as possible for the would-be thief without intimidating the well-intentioned majority. Many of you will be working with severe resource limitations. If possible, you should assess the risks present in your particular situation and make your senior colleagues aware of these along with your recommendations for improvement. This will be in the hope that you can work to find the best compromise for your particular situation.

Editorial Note: Sarah Stanton is the Vice-Chairwoman of the Catholic Archives Society. This article is a slightly amended version of a talk given at the C.A.S. Conference, 2008.

Document Reference (One item only)	Strong room location
	Taken by
Researcher name	Returned
	Date Seat

An example of a document request slip

Date	Name	Reference	Issue	Intl	Return	Intl
23/06	Jones	MS 23/6/7	235.8	sjs	235.0	sjs
23/06	Smith	MS 5/1	15.9	sjs	15.7	sjs
23/06	Walker	MS 3/23	103.9	sjs		

An example of one page from a document issue log-book

A PRAGMATIC APPROACH TO CATALOGUING, STORING AND SEARCHING VISUAL IMAGES AS DEVELOPED BY THE DIOCESE OF NOTTINGHAM

Dr Graham Foster

Introduction

Over the past few years the Nottingham Diocesan Archives (NDA) have been re-arranged and catalogued in an attempt to increase their accessibility, and to make more room for new acquisitions. In the process of doing this, it became apparent that there was a sizeable collection of visual images. The purpose of this article is to show how these images are catalogued, stored and retrieved. Whether it is 'good archival practice' is for the reader to judge. The system developed in Nottingham has three main advantages:

1. It is cheap and utilised mainly existing resources.
2. It is flexible and capable of infinite variation.
3. Visual images are classified, stored, and retrieved according to their source.

Finding a Visual Image

Visual images are found in the following catalogues. Each can be found on the Diocesan Website: www.nottingham-diocese.org.uk Go to the Archives home page and follow the links. Each catalogue can be downloaded.

The Catalogues

1. Diocesan Year Books Illustrations Indexes

The **Nottingham Diocesan Year Book** has been an annual publication since 1921, apart from 1926. The books contain many photographs relating to people, events, and buildings. Illustrations are classified according to place, person or date. Each entry is located according to **Year Book** and page.

2. Parish Magazine Indexes

The NDA have a varied collection of parish magazines dating from 1869. In total they cover around half of the parishes at some point in time. Illustrations are classified according to people, events and buildings. Each entry is located according to parish magazine, date and page number.

3. Scrapbooks and Bound Photo Albums

Over the years various people - religious, clergy and laity - have donated books with illustrations to NDA. The majority are not labelled but frequently the subject matter can be identified from the context. These books are listed in the General Index.

4. Slides, CDs, Films

NDA has a limited number of these. They cover such items as pilgrimages and the opening of churches. They are listed in the General Catalogue.

5. Photographs

In total NDA have over 2,000 loose individual images, covering a wide variety of subjects. Images are classified on an *Access* database under *Category*, *Subject*, *Date*, and *Explanatory Details*.

Step-by-Step Guide to Classification of Photographs

1. Collect all the images together

This is not meant as a joke. As photographs are collected the size of the problem becomes clear. In doing so an insight is gained into the variety and main emphases of the collection.

2. Obtain a large number of plastic mushroom trays *gratis* from the local greengrocer

Our local greengrocer disposes of these each day. They have the advantage in that they are rigid, can be easily stacked, have a slot in which a label can be inserted, and a gap on the side through which photographs can be inserted.

3. Start with a general look through the pictures

By looking through the photographs it became apparent that the pictures covered some subjects in detail (such as church buildings, bishops, clergy) and others (such as religious houses) in fewer numbers. With this in mind photographs were given an initial sort according to the subject matter, using the trays.

4. Adjusting the classification as work progressed

Taking 'Buildings' as an example, it soon became clear that there were a number of common factors. 'Buildings' was soon sub-divided according to 'Buildings/County (there are five counties in the Diocese of Nottingham). The same principle was applied to 'Priests'. These are classified alphabetically. As sorting progressed a new section 'O/M' was created for 'Orders: Male (Religious Order)'. This idea can be added to or changed as cataloguing continues.

5. Labelling the photographs

The next step was to start a detailed examination of each photograph. On the reverse, using archival photographic pens, known details such as people, location and date were written. As this went on some sub-division occurred: e.g. for 'Nottingham St Barnabas' photographs were classified as 'interior' and 'exterior'. The interior ones were then classified under 'pre-1962' and 'post-1963'. This is because a major refurbishment took place at this time.

6. Setting up the Access Database

Access is used because of its search facilities, which means that a photograph can be located in several different ways. The database has the following headings:

- a. *Unique Number*
- b. *Category* (this was a general heading)
- c. *Subject* (a refinement of *Category*)
- d. *Date*
- e. *Details*

The *Unique Number* is automatically entered by the computer. As an example, *Category* could be 'Bishops of the Diocese'; *Subject* is the individual bishop, such as Bishop Bagshawe; *Date* is that when the photograph was taken; *Details* refers to further information that would be helpful to the researcher. Clearly, for some photographs it was not possible to have full information, so blanks were left. *Date* was frequently problematical. If known, a definite date was given. If not, an approximate one was inserted, and '(approx)' added to the *Details* column. In the case of individual pictures of priests with no other images in the photograph, the date given is that of their ordination. This is clearly an arbitrary decision and shows how the system can be adapted to individual needs.

7. How to decide *Category* or *Subject*

This is done purely by choice. As an example, consider a photograph in which Bishop Ellis is at the Church of the Good Shepherd, Arnold, baptizing Lorna Jones in 1951. Arbitrarily, it was decided that the entry would be 'Laity: Baptisms' in the *Category*

column, 'Jones, Lorna' in the *Subject* column, and '1951' in the *Date* column. The *Details* column read 'Bishop Ellis at Good Shepherd with family members'. In this way researchers could find additional information on Bishop Ellis or Good Shepherd Church.

8. Establishing the Storage System

Use was made of the existing filing cabinets in the NDA. Sorting of material meant that some draws were now empty. File inserts were labelled according to *Subject*. By the first *Subject* entry a label was inserted. Labels were hand written with separate colours for *Category* and *Subject*. Through experience it soon became apparent that it was advisable to leave blank file inserts in each draw to allow for sub-divisions and for some *Subjects* having many photographs.

9. Numbering, entering on the Database and storing

In turn a tray was taken to the computer. Each photograph was then entered onto the database giving it its Unique Number, Category, Subject, Date and Details. The Unique Number is then written on the reverse of the photo or on the protective sleeve. If a photograph is larger than A4, then an '0' was entered in the *Details* column. Photographs were then filed in the appropriate *Subject* insert: large ones in a separate box. It was frequently found that there was more than one copy of a particular photograph. In this case the copies were given the same *Unique Number* and stored in a large box labelled 'Duplicate'.

10. Labelling and Producing a printed Catalogue

Once the photographs have been catalogued and stored, each file insert was given a printed label, with separate colours for *Category* and *Subject*. A list was made of the contents in each draw and affixed to the front of each one. A second copy of each list was made and forms part of the printed Catalogue.

Using the database, each *Category* was selected in turn, arranged alphabetically, and printed off on varying coloured sheets of paper; this makes identifying sections in the Catalogue easier.

Finally, the sections were collated, and a brief introduction added to form the final Catalogue.

Editorial Note: Dr Graham Foster is Assistant Archivist of the Diocese of Nottingham and a former Chairman of the Catholic Archives Society.

THE OLOLPA PROJECT

Edward Walsh

The Our Lady of Lourdes Parish Archives (OLOLPA) Project began almost by accident and promptly assumed a life of its own. It started in about September 2007 when Father Patrick Sammon, Parish Priest of Our Lady of Lourdes, Wanstead, London E11, placed a notice in the parish newsletter enquiring if anybody would be interested in sorting out the parish archive. Practical experience had been gained when cataloguing and indexing the business, historical, administrative and technical archive of a major U.K. engineering consulting group as well as when working in historical archives while pursuing my own particular research into the nineteenth-century Irish migration to South America. An offer was made to undertake the work: Father Sammon agreed, commenting that the archive contained 'only a few newspaper cuttings and some photographs, not very much really.'

Time for a reality check and to be presented with the contents of OLOLPA: a few boxes of papers in folders taken from a filing cabinet, and an assorted collection of loose plans and tubes containing drawings, newsletters, notebooks, a few photographic albums and about four or five black bags. Not very much really! True, and not true. There are always surprises. It never ceases to amaze me just how much historical material - letters, documents, photographs, drawings, plans, paintings, sketches etc. - continues to be found, just like the recent discovery of the earliest known picture of an England football team (1876).¹

Sorting and categorizing the material was initially a somewhat laborious and time-consuming task, but a very necessary one. Guidance was taken from the Occasional Papers produced for the Catholic Archives Society by Paul Shaw² and Elizabeth Semper O'Keefe.³ The thrill of discovering really unexpected and interesting letters and documents, which forms the basis of this article, has been almost entirely the result of cataloguing and indexing OLOLPA.

The Church of Our Lady of Lourdes, Wanstead, together with the Presbytery and Parish Pastoral Centre, is situated at 51 Cambridge Park, London E11, and is set back

¹ See Ross McGuinness, 'The Oldest 3 Lions', **Metro**, 8 May 2008.

² Paul Shaw, **The Care and Administration of Parish Records** (Catholic Archives Society, 2007).

³ Elizabeth Semper O'Keefe, **Archive Principles and Practice** (Catholic Archives Society, 2008).

from the A12 trunk road between the Green Man roundabout, Leytonstone, and Wanstead Underground Station (Central Line). The parish traces its origins to Christmas 1910, when Father (subsequently Monsignor) William O'Grady of Our Lady & St George, Walthamstow, opened a Mass centre in Hall Lane, Wanstead. **The Catholic Times** of 5 January 1911 carried a news item under the title 'Eastern Counties', with a caption 'Catholic Revival at Wanstead.'⁴ Wanstead was at that time in the Archdiocese of Westminster, but in March 1917 Essex and much of East London were cut off from the Metropolitan See to form the new Diocese of Essex (subsequently Brentwood). Father O'Grady became Vicar General of the new diocese and had acquired a property in Cambridge Park, Wanstead, which he considered suitable as the residence for Bishop Bernard Ward.⁵ However, the seat of the new diocese had been fixed at Brentwood and so the Wanstead property was put to another purpose. Monsignor O'Grady (as he now was) invited the Sisters of Mercy from Commercial Road to make a foundation, with the result that Bishop Ward opened St Joseph's Convent, Wanstead, on 8 December 1917.⁶ By Christmas 1918 the congregation had moved from Hall Lane to what became the hall attached to St Joseph's Convent School. Father Basil Eustace Booker (1885-1954)⁷ became the first resident Parish Priest when appointed to Wanstead by Bishop Ward on 4 August 1919.⁸ Booker was a most remarkable individual, a man of great faith, who from 1915 had served as a military chaplain in the First World War. His portrait in military uniform was taken by Arthur Hands, a well-known local photographer whose studio was located at 27 High Street, Wanstead.

From the very beginning of his time as Parish Priest Booker was interested in education, and in the period leading up to the 1929 General Election he wrote to the three parliamentary candidates for the Epping Division. In his handwritten note, which came to light during the sorting of OLOLPA,⁹ he enquired of the candidates:

Do you agree to the principle that the same amount of public money should be expended on the schools in which definite religious teaching is given, as is expended on schools in which no such teaching is given? And in the case of Catholic schools will you endeavour to persuade your party to introduce, and will you support any measure framed, so as to give effect to that principle, wholly, or in

⁴ OLOLPA, HI.2.

⁵ Bernard Ward, Titular Bishop of Lydda and Ordinary of the Diocese of Essex 1917, first Bishop of Brentwood 1917-1920.

⁶ Cf. 'History of Our Lady of Lourdes Parish', **Focus** [Parish Magazine], February 2000, pp. 2-3.

⁷ Cf. Father Stewart Foster, 'Canon Basil Booker', **Focus**, Christmas 2004, pp. 19-20.

⁸ Brentwood Diocesan Archives (BDA), 12 Wanstead: 4 August 1919; copy in OLOLPA, H1.4.

⁹ OLOLPA, HI.7.

part, which does not infringe the existing right of Catholic managers, by whatsoever government it is introduced?

All three candidates replied, viz. J.R. Walton Newbold (Labour), G. Granville Sharp (Liberal) and Winston Churchill (Conservative),¹⁰ and all had something pertinent to say. Churchill, writing from The Wood House, Epping, on 23 May 1929, responded as follows:

I have received the question put to me by yourself and [the] Parish Priests of Woodford [Green], Chingford and Loughton. It is clearly right in principle that, other things being equal, schools in which definite religious teaching is given should have as much public money spent on them as the others. As however the second part of the question implies, another consideration is introduced by the fact that the Managers of a Church School have a statutory right to appoint their own teachers, and such a school should in its own interests have an independent income. Subject to this proviso, my answer is in the affirmative.¹¹

Father Booker was no slouch when it came to building a church. The site, obtained in 1924, was described in a legal document as a 'piece of land situate in the Parish of Wanstead in the said county of Essex on the East side of and adjoining a road called Hall Road [now Cambridge Park]...'¹² Before the site was purchased it had for some years been worked by a local nurseryman whose displays of exotic blooms and sub-tropical plants had been much admired. The former market garden cost £1,750. The location was excellent, and on 28 July 1927 the foundation stone of the Church of Our Lady of Lourdes was laid by Bishop Doubleday,¹³ in the presence of the clergy and more than five hundred people. After ten years of collecting funds the nave of the church was built and completed. Prior to the opening of the first section of the building, Mass and other services were held in a small house located in the grounds of the Convent of Mercy, where there was accommodation for a congregation of about 150. The new church would hold about six hundred people and was designed by Geoffrey Raymond of Scoles & Raymond, Basingstoke. **The Express and Independent** of 20 October 1928 reported the opening of the first part of the church and published a drawing of the front elevation of The New Catholic Church- as it will be.' However, the projected tower was never constructed.

¹⁰ Churchill was M.P. for Epping & Woodford for 49 years. In the 1929 General Election he was returned with a majority of 4,967.

¹¹ OLOLPA, HI.9.

¹² BDA, 13 Wanstead: indenture, 1 March 1918; copy in OLOLPA, H1.4.

¹³ Arthur Doubleday, second Bishop of Brentwood 1920-1951.

Father Booker resided nearby, initially in lodgings at 25 Lonsdale Road, and from 1922 in what became the first presbytery at 20 Wellesley Road, off Wanstead High Street. In a letter of 23 June 1931 Booker advised Bishop Doubleday that he had accepted a deposit on account of £775 for the sale of the house in Wellesley Road, observing that 'the drains have just chosen this time to go wrong - the price is fair.'¹⁴ The letter is annotated in another hand, "B[isho]p approvesf,] leave to Diocesan solicitors to effect sale.' The present Presbytery at 51 Cambridge Park was built in 1931 and three years later an aisle in the church was completed at a cost of £2,153. A second aisle was opened by Bishop Doubleday on the first Sunday of Lent, 11 February 1940 - also the feast of Our Lady of Lourdes - £3,400 having been expended. The fact that this second aisle was built during the early stages of World War II was quite extraordinary, and came about by virtue of the fact that Booker had managed to obtain the necessary permit just one week before all such documents were withheld owing to wartime conditions.

OLOLPA contain a number of *Ad Clerum* letters written by Bishop Doubleday during the war years. They make very interesting reading. For example, in a confidential note of 30 August 1939 he advised his priests where they could purchase an armet that would give them "freedom of movement in the exercise of their duties if war should break out"¹⁵ - the armet cost i/-6d and was only obtainable from H.J. Nicholl & Co. Ltd. of Regent Street. Respirators costing 7/-6d and steel helmets at 8/-6d were available from the Home Office, but only via Bishop's House. By a letter of 9 October 1940 Father Booker was very matter-of-fact when advising Bishop Doubleday's secretary that the 'house and church [are] still intact though an incendiary bomb hit the church roof and bounced off D[eo] Gfratias], Six others burnt themselves out on the grass.'¹⁶ In a letter dated 9 July 1941 Booker advised Bishop's House that he had been 'asked to act as officiating Chaplain to the military units in this area...'¹⁷ and requested permission to do so. The letter is annotated in another hand: 'Reply 22/07/1941. Permission given by the B[isho]p. F.D.'¹⁸

The gravity of the situation was underlined by a letter from Bishop Doubleday of 25 May 1942 regarding the requisition of metal railings. He wrote:

...railings of Churches and Presbyteries have been scheduled for removal and the

¹⁴ BDA, 13 Wanstead: 23 June 1931; copy in OLOLPA, HI.11.

¹⁵ OLOPA, A2/2.2.

¹⁶ BDA, 13 Wanstead: 9 October 1940; copy in OLOLPA, HI.16.

¹⁷ BDA, 13 Wanstead: 9 July 1941; copy in OLOLPA, HI.17.

¹⁸ 'F.D.' was Father Francis Dobson, Parish Priest of Stock, Essex, who undertook some secretarial duties for Bishop Doubleday.

Ministry of Works has written to me asking that they should be given up freely to help the War effort. There appears to be no appeal against the removal of railings unless they are of artistic nature. I leave it to the local Parish Priest to arrange with the Local Authority but if any difficulty should arise I shall be glad to give advice to any priest who requires it.¹⁹

After the end of World War II it was once again education that became important. A makeshift classroom in the sacristy had been opened in 1937 and continued to function. The Sisters of Mercy provided the teachers. On the reverse of one of two fliers entitled 'Christmas Services for 1948' there is an undated handwritten note by Canon Booker regarding fund-raising to finance the building of a primary school:

I appeal to all who can afford to do so, to put at least a penny in the school box which is held at the church door after all Masses. The cost of building a permanent school is about £200 a place, so that our minimum requirements (120 primary age children) would cost the parish an amount of something between £24,000 and £25,000. It is only common sense to try and lessen the burden as much as possible now. Bishop Beck²⁰ is going to give us a school site - so we will not have that expense to meet.²¹

Canon Booker left Wanstead in January 1952, having served there for over thirty-two years, upon his appointment as Parish Priest of Grays. His successor was Father (subsequently Canon) James V. Hemming. In September 1963 Our Lady of Lourdes Primary School, for which Canon Booker had so long wished and desired to build, was eventually opened by Bishop Wall.²² The school took one year to build, at a cost of £56,000 and with an outstanding debt of £7,000 on opening.

LOLPA has an excellent collection of documents - letters, miscellaneous correspondence, *Ad Oerum* and pastoral letters, parish notices and newsletters, fliers, newspaper cuttings, parishioners' memoirs and personal recollections, photographs, and architects' plans and elevation drawings, as well as those for mechanical, civil, electrical and drainage work. All these plans and drawings have been indexed and catalogued using the classic engineering nine-column format:

¹⁹ LOLPA, H2/2.19.

²⁰ George Andrew Beck A.A., Coadjutor 1948-1951, third Bishop of Brentwood 1951-1955.

²¹ LOLPA, H1.20.

²² Bernard Patrick Wall, fourth Bishop of Brentwood 1955-1969.

Contractor or Consultant	Contract Number	Drawing Number	Revision	Scale	Date	Drawn by	Drawing Legend	OLOLPA Ref. No.
Bloggs Associates Consulting Engineers	5035	5035/27	9	1:50	20.1.02	JEOGW	Pastoral Centre Front Elevation	C7.B1/6.1

This is very much a case of work-in-progress. Large-size photographs taken by the photographer Arthur Hands have been scanned and put on disk. The newspaper cuttings remain to be scanned and placed on disk. When the project has been completed it is intended to have both a hard copy of the archive index as well as one on CD. Duplicate copies of documents have been passed to the Brentwood Diocesan Archives to be added to the Wanstead file. Strange as it may seem, new and previously unknown material continues to come to light.

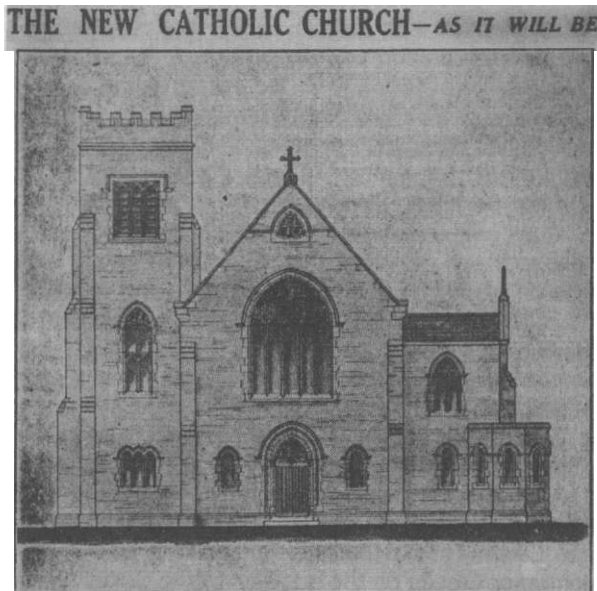
Canon Booker drove a soft-top Austin Seven motor car. The engine and chassis number indicate that the vehicle was built in 1927 - the registration number is VW 6100. VW' was an Essex registration number and on 8 August 1928 Essex County Council registered the car for private use in the name of the owner, Basil Eustace Booker of 20 Wellesley Road, Wanstead. The bodywork was by Mulliners of Birmingham. The car has had only five owners, one of whom (Miss Edith Janet Dallas) was secretary at Gayhurst School, Gerrards Cross, Buckinghamshire. Martin Bluhm, a retired schoolmaster from Bexhill-on-Sea, acquired the car 'a little worse for wear' in 1968. The vehicle, now fully restored, is used for weddings and other special occasions. Canon Booker's will revealed that he left an estate which beneficially amounted to a net value of £3,256-3-11d. It was left to his widowed sister, Elfreda Mary Tomlin of 9A St Scholastica's Retreat, Kenninghall Road, Clapton, London E5.²³

Our Lady of Lourdes, Wanstead, was until recently the largest parish (in terms of Mass attendance) in the Diocese of Brentwood, and it has had only four Parish Priests in ninety years: viz. Canon Basil Booker (1919-1952); Canon James Hemming (1952-1970); Monsignor Canon Christopher Creede (1970-2000); and Father Patrick Sammon (appointed in 2000). In 2008 the parish celebrated the eightieth anniversary of the opening of the first part of Our Lady of Lourdes Church, and how appropriate it was to discover a letter from Canon Thomas Barrett, Parish Priest of Our Lady & St Patrick, Walthamstow, to Monsignor Creede on the occasion of the Golden Jubilee celebrations thirty years earlier:

²³ Principal Registry, Family Division of the High Court, Probate Department, First Avenue House, High Holborn, London EC1V 6NP: Wills & Admons., A-B 1955, p.705.

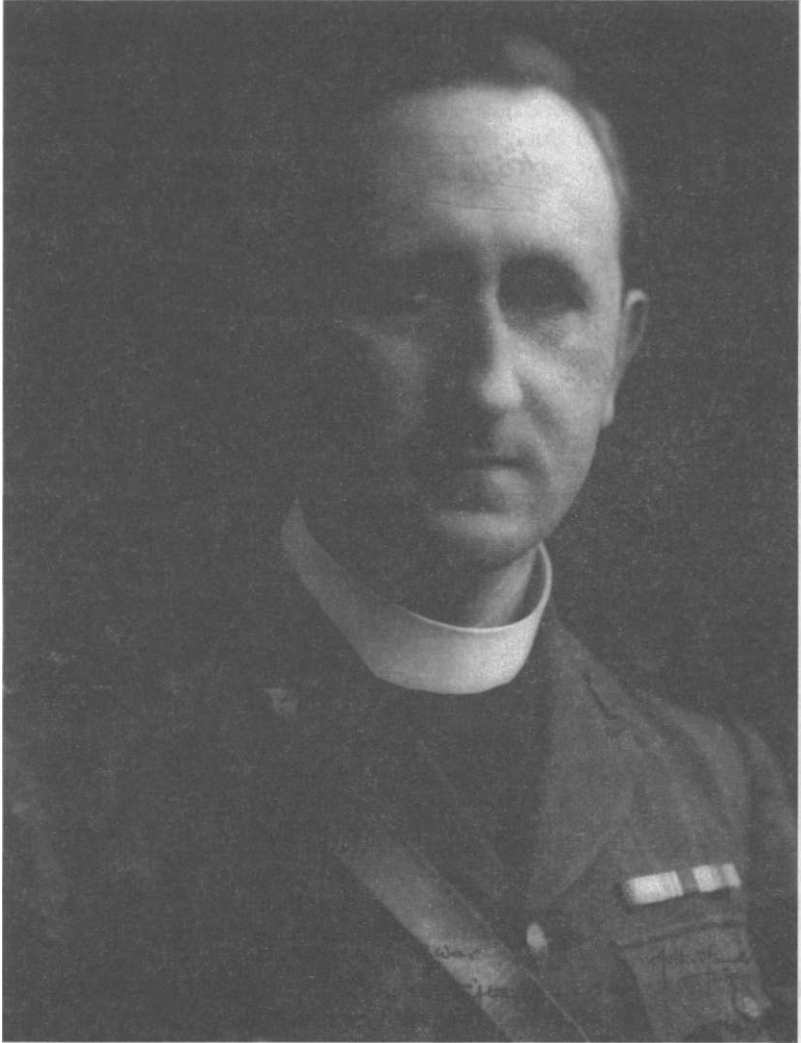
Congratulations on your very successful celebrations last night and thank you for the invitation to attend it, and your hospitality. It brought back memories to me. It was in the Convent - the old Church - that I made my First Holy Communion, one of six children, the first of a long line. Even in those days we were prepared by Sister Xavier (later Rev[eren]d Mother). I was present of course at the blessing of the foundation stone & the opening of the present church (which cost £10,000!!!) and it was in that church that I sang my first Mass [on] May 19th 1940. All these thoughts & memories of baptisms I performed in the church, came to me last night and I was pleased to see that the new decorations had not destroyed the old reredos and that you have decorated it very pleasantly.²⁴

Editorial Note: Edward Walsh is a member of the Essex Recusant Society (Brentwood Diocesan Historical Society) and the Society of Irish Latin American Studies. He has contributed to **The Dictionary of Irish Biography**, **The Dictionary of Falklands Biography**, **Catholic Archives**, **Collectanea Hibernica (Sources for Irish History)**, **The Falkland Islands Journal** and **IMSLA (Irish Migration Studies in Latin America)**.



The Roman Catholic Church. "Our Lady of Lourdeau," at Wanstead was opened on Saturday. The above drawing shows the church as it will appear when completed. At present the Nave, Sanctuary, Lady Chapel, one bay of one aisle and the Sacristies have been built.

²⁴ OLOLPA, Canon T. J. Barrett to Monsignor C. Creede, 19 October 1978. There is no OLOLPA reference number for this letter as it has not yet been catalogued and indexed.



Father (subsequently Canon) Basil Booker
pictured here in his uniform as a Chaplain to the Forces
during the First World War

PARISH NOTICE BOOKS AS SOURCES OF HISTORY: ST PETER'S, SEEL STREET, LIVERPOOL, IN 1929

Dr John Davies

On the flyleaf of the notice book for 1929-1935 at St Peter's, Seel Street, Liverpool, the Rector, Father Basil Primavesi OSB, wrote, '*Do not destroy* this Notice Book. The history of the parish is recorded in it.'¹ His wishes were respected, and in the 1960s this notice book - the twentieth in a series dating back to the early nineteenth century - was deposited along with its fellows in the Liverpool Record Office. Regrettably, the notice books of many other Catholic parishes have not been treated so kindly. Although some have been preserved in diocesan archives or local record offices, many others have disappeared, been destroyed, or lost in storage. The fate of many notice books is in sharp contrast to baptismal or marriage registers, of which far more are available in archives and record offices. These parish registers have proved an invaluable source for family historians in particular, but the value of notice books to historians of the Catholic community has not received the same recognition.

Father Primavesi's notice book for 1929, the year in which Catholics in England and Wales celebrated the Centenary of Emancipation, is a fine example of the *genre*. Written as a collection of notices, often in a form of shorthand, for the benefit of the laity and with instructions to his fellow clergy as to how these announcements were to be delivered, it sheds considerable light upon his concerns and, indirectly, on the life of the parish. Primavesi was greatly exercised by what he considered the poor level of Catholic religious practice in this densely populated, multi-ethnic, working-class parish in the southern part of Liverpool's dockland. He had designated each Thursday as a 'Day of Reparation' for 'Mass-missing', but attendance at the 9.00 a.m. Mass of Reparation was generally not to his satisfaction. In the first weeks of 1929 he complained, 'Last Thursday - miserable attendance'; and for the following Thursdays, 'Poor' and 'Still poor.'² 'Poor' Mass attendance continued to trouble him throughout the year. On the first Sunday of Lent he noted, 'Slight improvement in Mass attendance but still hundreds down.'³ In May he appealed for 'more parents and grown-ups at Mass and Communion each day in May.' He summarised the 'Catechism' or homily for

¹ Liverpool Record Office, 282 PET/3/20: St Peter, Seel Street, Notice Book 1929-1935.

² Notice Book 1929: 16, 13 & 20 January.

³ Notice Book 1929: 3 March.

¹¹ Notice Book 1929: 12 May.

Sunday 16 June as 'Mass missing: Last Sunday hundreds down', and for the following Sunday as 'Mass missing in summer: Last Sunday over 500; last SS Peter & Paul (1928) over 800.⁶ During a fortnight's parish mission in September his curates were instructed: 'Urge all to daily Mass and Holy Communion during mission.'⁶ In this Benedictine parish the congregation was also told: 'You should come to Mass and Holy Communion' on the feasts of All Saints OSB and All Souls OSB.⁷ He ended the year with this admonition: 'Mortal sin to miss Mass [on] New Year's Day (a holyday of obligation) generally worst record of the year.'⁸

Primavesi was similarly concerned at the poor attendance at evening services, usually Benediction with a sermon and the recitation of the rosary. The evening service, on Sunday and on one or two weekday evenings, was an important part of the Church's devotional programme in the days of morning-only Mass. In the first week of the year he appealed, 'We want better evening services this year', but to little avail because at the end of January he complained, 'Evening services are -I -! Grown-ups [are] conspicuously absent.'⁹ There was little improvement by the summer: 'Evening service!!!'¹⁰

A further concern of Father Primavesi, connected no doubt with poor attendance at Mass and evening service, was the decline in parish revenue from church collections. Parishioners could reserve their seats in the church by paying twice-yearly bench rents. The latter were a relic of the eighteenth and nineteenth centuries when the Seel Street area housed a substantial middle-class population. By the 1920s the middle classes had gone and the parish was almost exclusively working-class. The relatively small number of parish 'elite' who took up the bench rent option at St Peter's seem to have been extremely reluctant to pay, and each half-year there were exasperated appeals from Primavesi: 'Bench rents are still due.'¹¹ The vast majority who did not pay bench rents were expected to pay 'entrance money' (usually Id) and to contribute to the offertory collection and to numerous appeals and 'special collections'. In February Father Primavesi thought it necessary to inform his

⁵ Notice Book 1929: 16 & 23 June.

⁶ Notice Book 1929: 22 September.

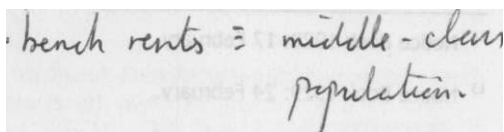
⁷ Notice Book 1929: 10 November.

⁸ Notice Book 1929: 29 December.

⁹ Notice Book 1929: 6 & 27 January.

¹⁰ Notice Book 1929: 11 August.

¹¹ Notice Book 1929: 20 January, 10 February, 14 & 21 July.



Handwritten note: bench rents = middle-class population.

parishioners that '...door money and offertory only increase on the Sundays we speak. The church collection is quite inadequate - We shall have to refer to this till you support our church properly.'¹² The following week he again complained, 'Door money and offertory still insufficient.'¹³ In June he drew attention to this problem once more, insisting 'Door money and offertory must be more.'¹⁴

Primavesi's annual report for 1929, inserted in the notice book, indicated a steady decline in income from church door and offertory collections. In 1927 the annual total had been £781. In 1928 it had fallen to £715 and in 1929 was only £696. However, church and parish expenses totalled about £1,000. The context in which this decline occurred was the increasing poverty that gripped the parishioners, acknowledged elsewhere in the notice books, in these years of a national economic slump. In the 'spiritual' column of his report Primavesi noted that 'Mass missing' had been worse in 1929 than in the previous two years, with nine hundred absent on New Year's Day. The number of Holy Communions throughout the year had also declined, although he was able to detect one 'consoling feature' in that the last six months of 1929 had been 'better than [the] last 6 months of 1928.'¹⁵

The 1929 report painted rather a bleak picture. However, this can be countered by the glimpses of a lively Catholic community offered by the notice book. Despite Primavesi's strictures against poor attendance, popular devotions seemingly flourished in the Seel Street parish. A new shrine of St Theresa¹⁶ of Lisieux, paid for by popular subscription, had been opened in 1928. On 6 January 1929 Primavesi was able to announce that the cost of oil for the lamp that burned before the shrine had already been donated along with that for the sanctuary lamp, although he still needed a donor for the 'Lady Oil' in the Lady Chapel.¹⁷ On 3 October, the feast-day of St Theresa of Lisieux, the 8.00 a.m. Mass was celebrated at her shrine. Donations had also poured in for a newly commissioned 'Angel Guardian group', although £10 was still required.¹⁸ Other popular devotions flourished. St Patrick's Day fell on a Sunday in 1929 but shamrock was blessed after the Sunday evening service and the feast was celebrated

¹² Notice Book 1929: 17 February.

¹³ Notice Book 1929: 24 February.

¹⁴ Notice Book 1929: 16 & 23 June.

¹⁵ Notice Book 1929: Report for the Year 1929.

¹⁶ Throughout the notice books Primavesi uses variant spellings for the saint's name: Therese, Theresa, and most commonly Teresa.

¹⁷ Notice Book 1929: 6 January.

¹⁸ Notice Book 1929: 6 October.

the next day and shamrock was again given out.¹⁹ Primavesi complained of poor attendance levels in May but the procession on the first Sunday of that month was popular, with flowers being given for a special May altar.²⁰ Primavesi also encouraged devotion to Our Lady of Lourdes and for the past three years had led a small group of thirty parishioners as part of the Archdiocesan Pilgrimage. Those who could not go to Lourdes were asked to 'pray for graces during the Liverpool pilgrimage.'²¹ He also encouraged his flock to 'pray to the Immaculate Heart of Mary that all parishioners may make their Easter duties.' He claimed that this particular devotion had been traditional at St Peter's since 1854.²² There were processions on the Sunday after Corpus Christi, at the beginning of June (the month of the Sacred Heart), when the statue of the Sacred Heart was carried, and in October as part of the celebrations for the month of the Holy Rosary.²³

The parish also supported a vibrant social life, with a bewildering array of socials and whist drives for particular guilds and confraternities, as well as for the wider community. There was a special 'Jumble Sale' in April, which would be many weeks in the preparation. This was St Peter's principal fund-raising event and proved 'successful'.²⁴ The Girls' Club also held its annual display in April, while in June the parish enjoyed its field day at Dove Park,²⁵ Woolton, the home of Sir James Reynolds, a Catholic businessman who was the M.P. for Liverpool Exchange, the constituency in which Seel Street was situated.²⁶ In December the Infants' School staged a special 'entertainment' in the Guild Hall (the recently acquired parish hall). Reserved seats for this performance were priced at 1/-6d and 1/-0d.²⁷

On the first Sunday of Advent (1 December) the Lord Mayor of Liverpool made a 'state visit to St Peter's' at which Archbishop Richard Downey preached on the text

¹⁹ Notice Book 1929: 17 March.

²⁰ Notice Book 1929: 28 April.

²¹ Notice Book 1929: 7 July.

²² Notice Book 1929: 10 February.

²³ Notice Book 1929: 2 June, 29 September.

²⁴ Notice Book: 24 February, 14 April.

²⁵ Dove Park was later donated to the people of Liverpool by the Reynolds family and is now known as Reynolds Park.

²⁶ Notice Book 1929: 21 April, 16 June.

²⁷ Notice Book 1929: 10 November.

'Fear God and honour the King.'²⁸ The parish was also involved in the Archdiocesan celebrations for the Centenary of Catholic Emancipation. From 13 April to 5 May the Catholic Exhibition visited Liverpool. Its purpose was to evoke the history of Catholicism in England and Wales since the Reformation, and it was lodged in the Royal Institution in Colquitt Street, a mere two hundred yards from St Peter's. Primavesi urged his parishioners to make the short journey along Seel Street to visit the exhibition.²⁹ After the exhibition closed in Liverpool one of the prize exhibits, 'the pre-Reformation vestment given by Pope Leo X to Henry VIII for refuting Luther', was worn at High Mass on 19 May.³⁰ In late August special trains from Liverpool Central Station, a short distance from Seel Street, carried parishioners from St Peter's and other inner city parishes to Knotty Ash in the eastern suburbs, where an open-air Mass was celebrated in Thingwall Park. Programmes for the day's events were sold at the church door, priced 2d. Primavesi called for a General Communion of the whole parish in 'thanksgiving for all the blessings of Emancipation.'³¹

St Peter's also played its part in the local and national campaign in 1929 towards seeking an increase in state aid to Catholic schools. It seemed likely that the General Election scheduled for that year would be followed by a new Education Act, regardless of which political party won office. It was thought that the new legislation would implement some of the proposals of the Hadow Committee (1926) and extend the provision of secondary education, which would inevitably increase the financial burden of the Catholic community if it wished to continue maintaining its own schools. At the end of January Father Primavesi pressed upon his parishioners a 'limited number of [a] most important pamphlet - **Our Schools.**' On the following Sunday at the evening service there was an 'important sermon on Education and the Schools' Question', which parents especially were encouraged to attend.³² The campaign continued to gather momentum and this was duly reflected in the notice book. On 3 March Archbishop Downey presided at a special meeting at the Palais de Luxe cinema on Lime Street. On the following Sunday there was a meeting 'on the Education Question with special speakers' in St Peter's Guild Hall. Parishioners - no children - were encouraged to 'Roll up!' Archbishop Downey presided at a mass meeting for women only³³ on Low Sunday in the Palais de Luxe, and again for a general audience on 5

²⁸ Notice Book 1929: 1 December.

²⁹ Notice Book 1929: 14 & 28 April.

³⁰ Notice Book 1929: 19 May.

³¹ Notice Book 1929: 1 September.

³² Notice Book 1929: 27 January, 3 February.

³³ A major feature of Downey's campaign was his appeal to Catholic women to use their vote in the election; cf. 'Archbishop of Liverpool and the coming General Election' in **The Catholic Herald**, 19 January 1929.

May.³⁴ On Trinity Sunday there was no sermon at the evening service at St Peter's in order 'to enable all to be in St George's Hall for [a] great rally re-education.' Primavesi announced that both parliamentary candidates in 'this ward' (i.e. Liverpool Exchange constituency) had 'answered 'Yes' on [the] School Question.'³⁵ In the autumn following the General Election Archbishop Downey called for the feast of Christ the King to be observed as 'Special Education Sunday'. At St Peter's Father Primavesi led the parish in a 'General Communion and intercession on account of danger to schools.'³⁶

Other events occurring outside St Peter's in 1929 found their way into the notice book. Early in the year there was the veneration of the pallium and the official inauguration of Richard Downey as Archbishop of Liverpool at the Pro-Cathedral of St Nicholas, a neighbouring parish to St Peter's, close to the city centre. On Monday 14 January Pontifical High Mass was celebrated by Archbishop Downey, with the sermon delivered by Canon George, a former Rector of the Beda College, Rome.³⁷ Primavesi informed his parishioners that the event was 'free - roll up!'³⁸ In June a *Te Deum* was sung at St Peter's in thanksgiving for the recovery from serious illness of King George V. Shortly afterwards Archbishop Downey wrote to all parishes asking for the King's recovery to be marked by a similar act. In the meantime, at the end of June, St Peter's had sung the *Te Deum* to celebrate 'the settlement of the Rome Question' by the signing of the Lateran Treaty and Concordat between the Holy See and Mussolini's Italy. The instruction at Mass on 30 June was on 'The Church is greater than the State - [the] Roman Question.'³⁹ Primavesi, although born and educated in England, was the son of an Italian father and an English mother. He spoke Italian fluently and took a keen interest in Italian affairs. He preached in Italian in St Peter's on a number of occasions for the benefit of Liverpool's 'Italian colony.' St Peter's was a mission staffed by monks of Ampleforth Abbey and as such played a part in the obsequies to mark the death of Abbot Anselm Burge, the last Prior of Ampleforth before the monastery was raised to abbatial status. Abbot Burge had served as Rector of St Austin, Grassendale (in Liverpool's southern suburbs), for thirty years (1898-1928). A leading figure in the

^{3,1} Notice Book 1929: 3 & 10 March, 7 April, 5 May.

³⁵ Notice Book 1929: 26 May. Both candidates, Sir James Reynolds (Conservative) and William Albert Robinson (leader of the Liverpool Labour Party), were Catholics.

³⁶ Notice Book 1929: 20 October.

³⁷ One of three brothers who became priests, in 1929 he was Parish Priest of St Joseph's, another inner city parish. See Brian Plumb, **Found Worthy: A Biographical Dictionary of the Secular Clergy of the Archdiocese of Liverpool (Deceased), 1850-2000** (Wigan, 2005), p.67.

³⁸ Notice Book 1929: 13 January.

³⁹ Notice Book 1929: 16 & 30 June, 9 July.

movement to revive plainchant, he had been honoured with the titular abbacy of Westminster. His Requiem Mass, which Primavesi urged parishioners to attend, was celebrated in St Anne's, Edge Hill, which was the most grandiose of the Benedictine churches in Liverpool.⁴⁰

The parish of St Peter, Seel Street, closed in 1988, two hundred years after the foundation of the mission. For a short time the church was used by Liverpool's then small Polish community. The Benedictines had handed the parish to the Archdiocese of Liverpool and after some years of lying empty the church, having been deconsecrated, was sold to developers. Liverpool's oldest surviving Catholic church building is now a Cuban-style restaurant and wine bar. The former densely inhabited tenements have been demolished by the city planners, the work having been initiated by the Luftwaffe, and the population has moved out to Kirkby, Skelmersdale or Speke. The area is now being developed as part of Liverpool's entertainment district and the sole reminder of St Peter's service to the local community is the former Priory, which is now home to a community of Mother Teresa's nuns (the Missionaries of Charity). Fortunately for the historian, there is a wealth of archival material. Parish records of various kinds, including the notice books, were kept by a succession of history-conscious Benedictine monks who served the parish for two centuries. This material was subsequently deposited in the Liverpool Record Office. Father Basil Primavesi, when compiling his weekly notices for the parish, although he could not predict the future of what he termed "St Peter's-by-the-Sea", was fully aware that what he wrote in 1929 would have a value and resonance far beyond that year.

⁴⁰ Notice Book 1929: 21 July.

DATA PROTECTION AND RELATED ISSUES: CIVIL AND CANON LAW

Rev. Kristian Paver

In recent times, with the increased use of electronic media and the ease of communication, there has been a growing concern amongst private individuals regarding their right to privacy¹ and the information that the State and other institutions hold concerning them. In terms of civil legislation, this issue has been brought into greater focus over the last decade by the provisions of the Human Rights Act 1998 (HRA), the Data Protection Act 1998 (DPA) and the Freedom of Information Act 2000 (FOIA). Although one might be tempted to take the view that the effects of this legislation is an unwarranted interference in the affairs of the Church, no such general exemption is recognized by the State and the impact on certain areas of ecclesial life could be considerable. That said, as far as I am aware, complaints to the Information Commissioner's Office (ICO) regarding the processing of data by the Church and its institutions have been rare and, although preliminary assessments have been made by the ICO in a few cases,² no enforcement notices have been issued.

In the life and ministry of the Church, the gathering and storing of information at all levels is an everyday matter. This information, which is more often than not highly personal, must be gathered, held and processed in accordance with the

¹ Cf. Human Rights Act (hereafter HRA) 1998, Article 8: "(1) Everyone has the right to respect for his private and family life, his home and his correspondence. (2) There shall be no interference by a public authority with the exercise of this right except such as is in accordance with the law and is necessary in a democratic society in the interests of national security, public safety or the economic well-being of the country, for the prevention of disorder or crime, for the protection of health or morals, or for the protection of the rights and freedoms of others.' In the ecclesial context, the right to the protection of privacy is to be found in canon 220. This is coupled with the prohibition on the unlawful damaging of a person's reputation. This latter prohibition is supported with a penalty for false denunciation in canon 1390 §§2 & 3. Cf. R. Barrett, 'Two Recent Cases from the Signatura Affecting the Right to Privacy' in **Canon Law Society Newsletter** (hereafter **CLSN**) 123, September 2000, pp.6-20; F. Morrisey, 'Confidentiality Issues Regarding a Religious Institute and its Relationships with a Diocese' in **CLSN** 89, March 1992, pp. 56-65; R. Ombres, 'Confidentiality in Church and State' in **CLSN** 101, March 1995, pp. 68-70; G. Read, 'Pastoral Ministry and Confidentiality' in **CLSN** 103, September 1995, pp.45-50; E. Rinere, 'The Individual's Right to Confidentiality' in **CLSN** 104, December 1995, pp. 33-41.

² These cases have been concerned with the processing of marriage nullity petitions by diocesan tribunals, where the respondent party either demands a copy of all the documentation being held or objects to the holding of information.

provisions of the DPA 1998, whilst acknowledging that the requirements of the latter Act and those of Canon Law are not always compatible.

1. THE DATA PROTECTION ACT 1998

The DPA 1998 superseded the DPA 1984 and implemented the European Data Protection Directive (95/46/EC). The new provisions came into force on 24 October 1998, with two transitional exemption periods that ended on 24 October 2007. Thus, the DPA 1998 is now fully in force.

1.1 Processing of Data

Whereas the earlier DPA applied only to electronic data processing, the DPA 1998 applies to the holding and processing of personal data by all individuals and groups if the data is contained in a 'relevant filing system'. The Act defines a 'relevant filing system' as:

...any set of information relating to individuals to the extent that, although the information is not processed by means of equipment operating automatically in response to instructions given for that purpose, the set is structured, either by reference to individuals or by reference to criteria relating to individuals, in such a way that specific information relating to a particular individual is readily accessible.

Thus, information that is unstructured does not fall within the ambit of the Act. However, one of the aims of an archive is to have material stored in a readily accessible way and so it is very likely that an archive would have a referenced filing system of some kind. The DPA applies to both computerised and manual files, unlike its predecessor which was only concerned with the former. Data controllers³ are required to notify the ICO that they are holding and processing personal data in an electronic form and detail the purposes for which data is being held.⁴ The notification

³ The 'data controller' is a 'person who (either alone or jointly or in common with other persons) determines the purposes for which and manner in which any personal data is, or is to be, processed.' Cf. DPA 1998 s.1(1).

⁴ DPA 1998 s.17. There is an exemption from notification for 'not-for-profit' organizations such as small clubs, voluntary groups and some charities. However, the application of this exemption is narrow and subject to the following conditions: that the organization processes data solely: (a) for establishing and maintaining membership; (b) to support a 'not-for-profit' body or association; or (c) to provide or administer activities for either members or those who have regular contact with it. These organizations are restricted in the type of information they can hold, the people that it relates to and the disclosures that it can make. Cf. Data Protection General Practice Note: The exemption from notification for 'not-for-profit' organizations, www.ico.gov.uk/upload/documents/library/data_protection/practical_application/jpn_not_for_profit_v.10_web_version.pdf Accessed 18/05/08.

of data held and processed in manual files which fall under the Act is not mandatory, but advisable. In dioceses in the United Kingdom the data controller will normally be the Trustees or analogous body. The same would apply to religious institutes. Those who process data on behalf of the data controller are termed 'data processors'. The individual to whom the data refers is called the 'data subject'. It is important to note, in the context of historical archives, that the Act only covers data referring to living individuals. Thus, unless data concerning an individual who is deceased contains information relating to a third party who is not dead, the requirements of the DPA do not apply, although there may be issues of confidentiality to consider⁵ - depending on the type of information - and questions of ownership of property if the material belongs to someone other than the owner of the archive.⁶

The most significant distinction in the Act is that data are divided into two main groupings:

- (a) General Personal Data: viz. relating to a living individual who can be identified from those data and including any expression of opinion and any indication of the intentions of the data controller or any other persons in respect of the individual.⁷
- (b) Sensitive Personal Data: this includes information relating to racial or ethnic origin, political opinions, religious beliefs, trade union membership, physical or mental health, sexual life, the commission or alleged commission of offences, the records of the proceedings relating to the latter, and the disposal of such proceedings or the sentence of any court in such proceedings.⁸

1.2 Consent

The distinction between general and sensitive personal data is extremely important since, in some cases, the required consent of the individual to hold and

⁵ NB. There are statutory time bars for the disclosing of information relating to the details of some sexual offences. The guidance given by the Department of Constitutional Affairs should be consulted: www.dca.gov.uk

⁶ Cf. Pontifical Commission for the Cultural Patrimony of the Church, Circular Letter, **The Pastoral Function of Church Archives**, 2 February 1997 (hereafter **PFCA**), art.2.1: 'A Church historical archive can find itself in the situation of receiving private archival material (either from individual faithful or from a private ecclesiastical juridical person). These types of archives remain the property of the faithful or entity which has deposited the material, with due regard for the rights acquired at the time of the concession of the material.'

⁷ DPA 1998 s.1(1).

⁸ DPA 1998 s.2.

process general personal information is less stringent.⁹ However, the holding and processing of sensitive personal data normally requires the explicit consent of the data subject unless one of the other conditions contained in Schedule 3 is present.¹⁰

1.3 Data Protection Principles

Data must be processed in accordance with the Data Protection Principles,¹¹ the fundamental requirements for the lawful processing of data which should inform the practice and policy of all data users. The following are a summarised version of them:

1. Personal data shall be processed fairly and lawfully. The issue of *consent* is central to the observance of this principle.
2. Personal data shall be obtained only for one or more specified and lawful purpose, and shall not be further processed in any manner compatible with that purpose or purposes.
3. Personal data shall be adequate, relevant and not excessive in relation to the purpose or purposes for which they are processed.
4. Personal data shall be accurate and, where necessary, kept up to date.
5. Personal data processed for any purpose or purposes shall not be kept for longer than is necessary for that purpose or those purposes.
6. Personal data shall be processed in accordance with the rights of data subjects under the DPA 1998.
7. Appropriate technical and organizational measures shall be taken against unauthorized or unlawful processing of personal data and against accidental loss or destruction of, or damage to, personal data.
8. Personal data shall not be transferred to a country or territory outside the European Economic Area unless that country or territory ensures an adequate level of protection for the rights and freedoms of data subjects in relation to the processing of personal data.

⁹ DPA 1998 Schedule 2.

¹⁰ Further exemptions from the explicit consent requirement are contained in SI2000 Data Protection (Processing of Sensitive Personal Data) Order 2000.

¹¹ These can be found in DPA 1998 Schedule 1.

The processing of data is far more than the simple holding of information on file. It includes obtaining, recording, organizing, adapting, altering, disclosing, blocking, erasing or destroying information.

1.4 Access Rights

Data Subjects generally have access rights to the data held concerning them,¹² as long as the rights of third parties are not infringed by the disclosure.¹³ The rights include that to prevent processing likely to cause damage or distress, the right to compensation, rectification, blocking, erasure or destruction, and the right to request assessment by the ICO.¹⁴ Failure to comply with an access request can lead to a court order to do so. Likewise, the non-compliance with Information¹⁵ or Enforcement¹⁶ Notices from the Commissioner is an offence¹⁷ subject to fines.¹⁸ The Act also provides for a compensation claim on the part of the individual for any damage or distress caused by contravention.¹⁹

2. FREEDOM OF INFORMATION ACT 2000

The FOIA 2000 places on 'public authorities'²⁰ the duty (a) to confirm or deny that they hold whatever information is requested, and (b) to communicate that information if held, unless an exemption applies. Although this Act is significant in that it shows the

¹² An individual is entitled to be informed whether personal data is being processed, to be given a description of the personal data, the purposes for which they are being processed, those to whom they may be disclosed, and to have communicated to him in an intelligible form the content of the data with an indication of its source. Cf. DPA 1998 s.7(1).

¹³ DPA 1998 s.7(4). This includes a consideration of the duty of confidentiality owed to the other individuals, s.7(6)(a).

¹⁴ DPA 1998 s.42.

¹⁵ DPA 1998 s.43.

¹⁶ DPA 1998 s.40.

¹⁷ DPA 1998 s.47.

¹⁸ DPA 1998 s.60.

¹⁹ DPA 1998 s.13.

²⁰ Unlike the broad definition of this term adopted by the HRA 1998, the FOIA 2000 provides an exhaustive list of these public authorities in Schedule 1, whilst giving the Secretary of State the power to add others by Order at a later date. Cf. FOIA 2000 ss.3(1) & 4(1).

importance given by the secular law to transparency in relationships between individuals and institutions, it is limited in scope. Moreover, its primary concern is with the organs of State and it does not in fact apply to the Church, which is not regarded, *per se*, as a public authority. The requirements of the FOIA would apply, however, to information held by educational, medical or social institutions run by the Church on behalf of, or in conjunction with, the State, such as Voluntary Aided schools or hospitals funded by the National Health Service.

3. DATA PROCESSING AND THE CHURCH

The Church deals with tremendous amounts of personal information, whether in chanceries, curial offices, tribunals or archives. Given her structures and the nature of pastoral ministry, most of this information falls into the category of sensitive personal data which is closely regulated by the DPA. In principle, this information can only be processed with the explicit consent of the individual concerned. This, as will be immediately apparent, is not always the case. Dialogue with the ICO has made it clear that the effect of the DPA on the internal workings of the Church was not considered by the Government during the passage of the legislation, and so there are no specific exemptions which cover it.²¹ Areas which are most likely to be affected by the legislation are the processing of marriage nullity cases in tribunals and the holding of files and archives on matters of clergy discipline, especially with regard to child protection procedures. Though offering reassurance that note will be taken of action undertaken to comply with the DPA and that criminal prosecution would only occur as a last resort if an Enforcement Notice was not acted upon, the ICO was unwilling to give any undertaking that the Church would not be subject to prosecution in these areas in some instances.

²¹ In Schedule 3 s.10 there is provision for the Secretary of State to make an Order to cover circumstances not foreseen in the DPA. This remains an avenue for the Church to pursue, but there is no guarantee that such a request would be granted. In a written response from the Assistant Information Commissioner, it is stated: '...it was recognized at the outset that there were likely to be circumstances in which perfectly legitimate processing of personal data might not be readily covered either by the conditions in Schedule 3 or those provided by SI2000 no.417. Typically these include circumstances where one individual wishes to pursue a course of action which involves providing personal data which relates to another individual who may not readily consent to the provision of the information in question... However, equally we would be uncomfortable with any provision which, in effect, provided a general basis for the disclosure of sensitive personal data relating to one individual by another where the latter felt that it was not in his/her interests to do so. It is, however, likely that in due course the Home Office will revisit the issue of Schedule 3 and provide further ones.' Ref: PJ/SP/F0385, 11 April 2001.

3.1 Data Protection Exemptions

The DPA itself does provide a number of exemptions from the requirement of obtaining the explicit consent of the data subject when processing sensitive data,²² and these were added to by a later Statutory Instrument.²³ However, both discussion with the ICO and the advice of leading counsel have shown that none of the possible exemptions is free from uncertainty when applied to the workings of the Church. Pending further clarification from the Government or the courts, it would appear that the holding and processing of data in Church archives falls within the exemption contained in Schedule 3, paragraph 4. The latter permits the processing of sensitive personal data by a non-profit association for political, philosophical, religious or trade-union purposes. However, there must be appropriate safeguards for the rights and freedoms of data subjects; it must relate only to members of the association or those who have regular contact with it; and the data must not be disclosed to third parties without consent. Uncertainty lies around the 'appropriate safeguards' requirement, the issue of membership and disclosure. Also applicable to archives, the DPA provides certain exemptions for the processing of personal data for research purposes, including historical and statistical purposes, as long as the data is processed exclusively for those purposes.²⁴ However, such data cannot be used to support measures or decisions relating to the individuals concerned, nor may it be processed in such a way that substantial damage or distress is likely to be caused to them. Importantly, third party access to this type of data is greater and the data can be retained indefinitely, contrary to the requirements of the Fifth Data Protection Principle. With regard to child protection and related issues, the DPA does provide a certain exemption regarding the processing of sensitive personal data when dealing with the prevention or detection of crime and the apprehension or prosecution of offenders.²⁵ This is further developed by paragraphs 1 and 2 of the Statutory Instrument that cover certain types of processing for the prevention or detection of an unlawful act, where the obtaining of the consent of the data subject would prejudice the action taken. They also cover cases where the processing is required to discharge functions that protect members of the public from certain forms of conduct which, though not necessarily unlawful, are concerned with dishonesty, malpractice, mismanagement, unfitness or incompetence. Uncertainty here centres around the meaning of the 'substantial public interest' required by both paragraphs as a condition and the meaning of 'discharging the function' in paragraph 2.

²² DPA 1998 Schedule 3.

²³ The Data Protection (Processing of Sensitive Personal Data) Order 2000, SI2000 no.417.

²⁴ DPA 1998 s.33; SI2000, no.417, para.9 explicitly extends this exemption to include sensitive personal data, on condition that the processing is 'in the substantial public interest'.

²⁵ DPA 1998 s.29 (a) (b).

4. ARCHIVES

After stating clearly the principle that all documents concerning the diocese and parishes must be preserved with the greatest of care,²⁶ the Code of Canon Law provides only basic norms concerning archives. They can be summarised as follows:

4.1 The Diocesan Archive

There must be a secure and ordered Diocesan Archive that contains documents concerning both the spiritual and temporal affairs of the diocese,²⁷ including a copy of the inventories of all immovable goods, those movable goods which are precious or of a high cultural value, and all other goods, drawn up by administrators of public juridical persons subject to the Diocesan Bishop.²⁸ Copies of documents establishing the rights of the Church or institute to its goods are also to be conserved in the archive where possible,²⁹ as well as documents regarding the dedication or blessing of a church or cemetery³⁰ and those referring to the establishment of pious foundations.³¹ The Chancellor is to ensure that copies of all acts of the curia are kept in the archive.³² An inventory of the Diocesan Archive must be drawn up.³³ The archive is under the care of the Bishop and the Chancellor, and access is granted by the Bishop or by the Moderator of the Curia and the Chancellor acting together.³⁴ Likewise, only the same authorities can permit the removal of documents from the archive for a short time.³⁵ A copy of documents which are of a public nature and which concern his/her own personal status may be given to the individual concerned.³⁶

²⁶ Canon 486 §1.

²⁷ Canon 486 §2.

²⁸ Canon 1283, 2° 8i 3°.

²⁹ Canon 1284, 9°.

³⁰ Canon 1208.

³¹ Canons 1306 §2; 1307.

³² Canon 482 §1.

³³ Canon 486 §3.

³⁴ Canon 487 §1.

³⁵ Canon 488.

³⁶ Canon 487 §2.

4.2 The Secret Archive

A separate archive, which must be either entirely separate or within a secure place within the Diocesan Archive, is to be established containing documents that are to be kept secret.³⁷ Amongst other things, the Secret Archive will contain documents relating to canonical penal cases³⁸ and a book containing dispensations of occult marriage impediments.³⁹ Only the Bishop, or in the time of vacancy in the see the Diocesan Administrator, may have access to this archive and documents cannot be removed.⁴⁰ The documents in the Secret Archive are to be updated yearly and those relating to canonical penal cases destroyed once the individual concerned has died or ten years have passed from sentence. Only a brief summary of the case and a copy of the definitive sentence are to be retained.⁴¹

4.3 The Historical Archive

The Historical Archive is to contain documents of an historical value, filed systematically.⁴² It is for the Bishop to establish norms for this archive, particularly regarding access to, and removal of, documents.⁴³

4.4 Cathedral/ Collegiate/ Parish Church Archives

Each church is to have its own archives, containing acts and documents which may be necessary or useful to preserve. Amongst other things, these include parochial registers,⁴⁴ Mass intention registers,⁴⁵ documents relating to pious foundations,⁴⁶ and

³⁷ Canon 489 §1.

³⁸ Canons 489 §2; 1719.

³⁵ Canon 1082.

⁴⁰ Canon 490.

⁴¹ Canon 489 §2.

⁴² Canon 491 §2.

⁴³ Canon 491 §3.

⁴⁴ Canons 535 §§1 & 2; 877; 895; 1054; 1121-1123; 1685; 1706. In 1985 the Catholic Bishops of England & Wales decreed that: 'In view of the long-established practice in England and Wales, a register of confirmation is to be kept in each parish rather than in a central register at the diocesan curia, in accordance with canon 895. In addition to the registers of baptisms, marriages and deaths, there are to be, in each parish in England and Wales, registers of confirmations, of the reception of converts (sic), and (where applicable) of burials in the parish cemetery, in accordance with canon 535 §1.'

episcopal letters.⁴⁷ Administrators must also preserve documents and records establishing the rights of the Church or institute to its goods.⁴⁸ Two inventories of this archive are to be drawn up, one to be kept in the parish, the other in the Diocesan Archive.⁴⁹ The Parish Priest bears a particular responsibility for the safeguarding of the archive. The Bishop is to make norms regarding access to these archives and the removal of documents.⁵⁰ He or his delegate is to inspect these archives at the time of visitation or at another appropriate time.⁵¹

4.5 Commentary

It can be seen immediately that the Diocesan Bishop plays a central role in establishing norms for the care of archives in his diocese, particularly the Historical and Parish Archives, and in supervising their observance. These norms should detail what documents are to be preserved, who is to care for them, how they are to be kept, who can access them and on what conditions.⁵² Clearly, these norms must not only be in accordance with Canon Law, but should also comply as fully as possible with the requirements of the DPA.⁵³ The Code is silent with regard to the archives of religious institutes and reference should be made to the Constitutions and Directories of each institute, which should have appropriate norms regarding archives. In the event that

⁴⁵ Canon 958.

⁴⁶ Canons 1306 §2; 1307.

⁴⁷ Canon 535 §4.

⁴⁸ Canon 1284, 9°.

⁴⁹ Canon 491 §1.

⁵⁰ Canon 491 §3.

⁵¹ Canon 535 §4.

⁵² **PFCA** art.2.4 recommends that, based on the norms of individual bishops, Bishops' Conferences "...converge on common pastoral guidelines the effort of particular Churches concerning the methodology followed for the arrangement, appraisal, protection and use of the documents in the archive collections.' There should also be common guidelines on the use of Parish Archives and those belonging to institutes of consecrated life, *ibid.*, art.4.2.

⁵³ **PFCA** art.2.3: 'Regarding the political community it is the duty of the Diocesan Bishop and all those responsible for Church Archives to maintain an attitude of respect for the laws in force in the various countries, keeping in mind the conditions foreseen in canon 22 of the Code of Canon Law.' Cf. *ibid.*, art.4.2.: '...norms [should] be harmonized with state or civil ones as much as possible.'

they are lacking, the provisions of canon 19 come into play.⁵⁴ Religious Archives should be structured and ordered in a similar way to Diocesan Archives, the place of the Diocesan Bishop being taken by the Major Superior or equivalent.⁵⁵

It will be apparent from what has gone before that an Historical Archive that contains only data concerning those who have died is not covered by the DPA. However, if the same archive contains 'live' files, as will more than certainly be the case for the general Diocesan Archive, then the requirements of the DPA will need to be observed. The concept of a 'Secret Archive' is incompatible with the principles of the DPA, although it is probable that much of the documentation in such an archive will be of little interest to data subjects, e.g. occult dispensations of marriage. However, the situation becomes more complex with regard to penal matters, particularly with reference to documentation relating to allegations of child abuse. As has been noted, there are exemptions to access provided in the DPA regarding criminal matters and it may be that these will apply. However, the status of such archives in terms of civil law is ambiguous and resort to the Secret Archive should be kept to a minimum.

Canon 487 §2 is potentially more restrictive than the DPA in that it only allows copies of documents to be given to an individual if those documents are (a) of a public nature and (b) concern his or her personal status. Entries in sacramental registers fall into these categories. In November 1988 the Catholic Bishops' Conference of England & Wales endorsed the proposal of the Catholic Archives Society that registers be microfilmed, but it was left 'to each diocese to decide about accepting the offer made by the Genealogical Society of Utah.'⁶⁶ However, following the grave concerns expressed in a letter of 29 January 2008 by the Congregation for the Doctrine of the Faith about the practice of 'baptism of the dead by proxy', the Congregation of the Clergy sent a letter to all Episcopal Conferences on 5 April 2008 requesting that their members be instructed to prevent the Church of Jesus Christ of the Latter Day Saints (Mormons) from microfilming or digitising baptismal registers:

⁵⁴ "In a particular matter where there is not an express provision of either universal or particular law, nor a custom, then, provided it is not a penal matter, the question is to be decided by taking into account laws enacted in similar matters, the general principles of law observed with canonical equity, the jurisprudence and practice of the Roman Curia, and the common and constant opinion of learned authors.'

⁵⁵ **PFCA** art.2.1 states, with regard to historical archives of religious institutes: 'The correct organization of the diocesan historical archive... can constitute a useful paradigm for institutes of consecrated life.'

⁵⁶ Cf. P. Shaw, **The Care and Administration of Parish Records** (Catholic Archives Society, Occasional Paper, 2007), p.3.

The Congregation requests that the Conference notifies each diocesan bishop in order to ensure that such a detrimental practice is not permitted in his territory, due to the confidentiality of the faithful and so as not to co-operate with the erroneous practices of the Church of Jesus Christ of the Latter Day Saints.⁵⁷

Thus, it is clear that the practice of allowing the Mormons to microfilm baptism registers is no longer permitted and the Bishops of England & Wales will be required to revise the guidance given in 1988.

5. CHILD PROTECTION AND ARCHIVES

In recent years issues connected with documents relating to allegations of child abuse by the clergy and other members of the Church have become more pressing. Lord Nolan recommended that records relating to individuals and allegations should be kept for a long time, i.e. a minimum of one hundred years,⁵⁸ and that the confidentiality of these records should be scrupulously maintained.⁵⁹ The Recommendations of **The Nolan Report** have been endorsed by the findings of the review of safeguarding procedures undertaken by the Cumberlege Commission. In particular, **The Cumberlege Report** stresses the importance of establishing a safe, secure and centralized record storage facility⁶⁰ and recommends that the new Catholic Safeguarding Advisory Service develop an information sharing policy within twelve months from the publication of its Report.⁶¹ The implication of this is that documents relating to allegations of child abuse, whether historical or live, and whether found proven or not, should be stored separately from the general Diocesan Archive and should be subject to stricter access requirements. However, such material should not

⁵⁷ www.catholicnews.com/data/stories/cns/0802445.htm accessed 18/05/08.

⁵⁸ Cf. **A Programme For Action: Final Report of the Independent Review on Child Protection in the Catholic Church in England and Wales** (September 2001), Recommendation 47 (hereafter **Nolan Report**).

⁵⁹ **Nolan Report**, Recommendation 46: "...Information in them should only be released to those in positions of responsibility who have good reason to need it for the protection of children."

⁶⁰ **Safeguarding With Confidence: Keeping Children and Vulnerable Adults Safe in the Catholic Church. The Cumberlege Commission Report** (Catholic Truth Society, 2007), paragraph 4.2.3., p.63 (hereafter **Cumberlege Report**). The paragraph goes on to state: 'For religious congregations this means all records should be stored in the Congregational archives in England and Wales to avoid loss or mislaying of records if a community closes.'

⁶¹ *Ibid.*, Recommendation 43, p.63. The Catholic Bishops' Conference of England & Wales accepted the findings of **The Cumberlege Report** at their post-Easter meeting in 2008 and have mandated a timetable for implementation. The Catholic Safeguarding Advisory Service came into being on 1 July 2008.

be stored in the Secret Archive, since access to the latter is restricted solely to the Diocesan Bishop. Clearly, there is a connection between this type of record and the 'live' personal files of the clergy and other Church workers kept by the Bishop. Whether a single file is maintained for each individual or not, the Pontifical Commission for the Cultural Patrimony of the Church recommends that limits be placed on access to these files, which are to be regarded as confidential.⁶² It has been noted earlier that the DPA does provide some exemptions for the processing of sensitive personal data in the prevention and detection of crime and the protection of the public from malpractice or incompetence. However, whilst these exemptions may be invoked in specific cases, they clearly do not justify a blanket policy of refusal of access to the data subject, particularly when an allegation or concern is found to be without foundation. Indeed, with regard to an allegation of the abuse of a child or vulnerable adult, once an internal investigation has been undertaken by the Diocesan Safeguarding Commission (or its equivalent for religious institutes) and prior to making its representation to the Diocesan Bishop (or Major Religious Superior):

...[T]he accused must be provided with a copy of the investigator's report and any supporting documentation (including the external risk assessment where there is one). Care must be taken to preserve the rights within the Church of the accused and the victim/complainant in so doing. The accused should have been given recourse to appropriate assistance, should have received proper access to all the documentation and any other evidence...⁶³

6. SUMMARY

(a) The overriding principle is that personal data, especially that which is sensitive, should be handled in accordance with Data Protection Principles whenever possible.

(b) Notwithstanding the possible exemptions from seeking the consent of the data subject, good practice dictates that an individual's consent should be obtained whenever possible.

(c) Every diocese and religious institute should have a data protection and confidentiality policy, setting out basic principles for holding, processing and accessing information.

⁶² **PFCA**, art.4.2: \..[I]t would also be desirable that limits be placed on the consultation of personal files and other documents whose nature makes them confidential or are retained so by bishops. We are not referring to the bishop's secret archive,... but to the Church archive in general. In this respect, some archival methodologies suggest that confidential papers be well marked in the inventories and catalogues which are made accessible to researchers.'

⁶³ **Cumberlege Report**, paragraph 4.57, pp.70-71.

(d) It is essential that every archive should have a policy that clarifies, amongst other things, the purposes for which data is held, who has access and under what conditions, how and why data may be transferred between data processors, and what data will be retained and for how long.

(e) It is important to clarify the distinction between historical and active archives. Historical archives that contain data relating solely to those who are dead are exempt from the provisions of the DPA.

(f) Whether active archives are covered by the DPA will depend on whether they contain information that is stored in a relevant filing system, either manual or electronic. Even data that is 'relatively structured' is covered by the Act.

(g) Access to active archives is foreseen both in Canon Law and by the DPA. The area of disagreement pertains to the nature of the information accessible and by whom. The DPA would seem to provide for greater access to information for the data subject, whilst the Code limits the information but makes it accessible to any interested party.

(h) Particular care should be taken concerning storage of and access to data in personal files, especially documents relating to allegations of the abuse of children or vulnerable adults.

(i) Secret Archives, to which the data subject has no access, are not foreseen in the DPA, although there are exemptions that may cover some information often contained in such archives, e.g. that relating to child protection issues. Use of the Secret Archive should be kept to a minimum.

7. CONCLUSION

There can be no doubt that the Catholic Church in the United Kingdom is embarking upon a new era in terms of the relationship between its own Canon Law and the law of the State in many areas of life. It is clear that, at this stage, some issues can only be addressed tentatively or in general terms, pending further developments in secular jurisprudence and particular legislation. Whilst there are some tensions, and even conflicts, between the provisions of Canon Law and secular legislation, in my view Canon Law possesses the basic norms to enable the Church to comply with the fundamental provisions of the new legislation. Indeed, in some ways this new legislation will act as a catalyst for a review of established practices within ecclesiastical institutions in order to make them more compatible with the requirements of the Code itself. However, notwithstanding efforts at renewal of practice and the establishment of clear policies, there will remain a small number of points where the requirements of Canon Law and those of the DPA 1998 will not be compatible, particularly with regard to the procedures of ecclesiastical tribunals. The

Church's best defence in any situation of conflict is to show that she has made every effort to work in accordance with the Data Protection Principles, whilst at the same time being bound to give priority to the provisions of Canon Law. She will need to show that, whilst being applied with charity and equity, the observance of her own Canon Law, whether universal or particular, has been faultless.

Editorial Note: Father Kristian Paver J.C.L., who is a member of the Canon Law Society of Great Britain and Ireland, is a priest of the Diocese of Plymouth, where he is Judicial Vicar on the Diocesan Marriage Tribunal. This article is a slightly amended version of a paper delivered at the Catholic Archives Society Conference, 2008. While the focus of the article is on the relationship between Canon Law and Data Protection Principles and legislation in the United Kingdom, and has specific reference to the Catholic Church in England and Wales, the majority of Father Paver's points will be of great value to ecclesiastical archivists in general, irrespective of particular national or local civil legislation.

BOOK REVIEWS

The Family and Descendants of St Thomas More (Leominster: Gracewing, 2008, pp.290) is a fascinating account of the history and genealogy of the martyr's family written by Martin Wood, who is descended from More on his mother's side. The book traces the fortunes of the family from immediately after the events of July 1535 until the nineteenth century. A great many archival collections have been consulted, both ecclesiastical and secular. Among the former one may mention the following: the Venerable English College, Rome; British Province of the Society of Jesus; Jesuit Archives, Naples; and York Minster Archives. The list of national, legal and county repositories is even more impressive: The National Archives; Guildhall Library, London; Lincoln's Inn and the Inner Temple, London; and the County Record Offices of Essex, East Sussex, Lancashire, Lincolnshire, Shropshire, Durham, Norfolk, West Yorkshire, Sheffield, Herefordshire and Hertfordshire. It is particularly gratifying to see mentioned the significant number of articles in **Essex Recusant** on the More family, most of them the work of the late Monsignor Daniel Shanahan - recusant scholar, canon lawyer and patron of Anstruther's **Seminary Priests** (volumes 2-4) - whom many readers of **Catholic Archives** will remember with affection.

In the Preface to Monsignor Michael Williams' second edition of **The Venerable English College Rome: A History** (Leominster: Gracewing, 2008, pp.xxii + 343) the Rector of the *Venerabile*, Monsignor Nicholas Hudson, refers to the recent archive project at the college (see **Catholic Archives** 2008). The appearance of this revised and expanded edition of Michael Williams' book, originally published in 1979 to mark the fourth centenary of the college, takes the story from the departure of Monsignor John Macmillan as Rector in 1952 until recent times, in a new chapter entitled 'From Post-War to Post-Conciliar Rome'. There are expanded notes and appendices that take into account research conducted since 1979, and there are also additions to the account of the college archives, although a complete catalogue is, as yet, still to be produced.

Like that of Monsignor Michael Williams, the name of the late Father Francis Edwards S.J. is one well known to members of the Catholic Archives Society, of which he was sometime Chairman. When Father Edwards died in September 2006 he left the completed manuscript of **The Enigma of Gunpowder Plot, 1605: The Third Solution** (Dublin: Four Courts Press, 2008, pp. xvi + 510). Historians of this perplexing and (for Catholics) tragic episode are divided in terms of their interpretation of its causes. Broadly speaking, there are three main views: (1) that there was a plot concocted by (mainly Catholic) conspirators; (2) that Robert Cecil, Secretary of State to James I, although not the originator of the Gunpowder Plot, knew about it, encouraged it and then 'discovered' it, thus emerging as the defender and saviour of the monarchy; (3) that there was no plot *per se*, the events of 1605 being a cynical move by Cecil to discredit the Catholics and enhance his own position. 'Gunpowder' Edwards, as the author was known at the old Public Record Office, was of the third persuasion, and in

this volume argues his case forcefully, if not to the satisfaction of some historians of the Plot. Those who knew Francis Edwards will not be surprised by the fact that his text is supported by copious notes and references. Archivaly, his chief sources include the following: Westminster Diocesan Archives; Archives de Royaume, Brussels; Jesuit Historical Archives, Rome; Vatican Archives; British Library (especially Harleian MSS); Archives of the Jesuit British Province; Lambeth Palace Library; National Archives (formerly Public Record Office); Spanish National Archives, Simancas; Stonyhurst College; Venerable English College, Rome. Swathed in his neckscarf, which he appeared to wear in all weathers, Father Edwards visited these and other repositories over a period of fifty years in order to give us, posthumously, what Father Tom McCoog S.J. in his Foreword describes as 'the final word of the last "No-Plotter".'

Christina Kenworthy-Browne C.J. has edited **Mary Ward 1585-1645: A Briefe Relation... With Autobiographical Fragments and a Selection of Letters** (Woodbridge: The Boydell Press for The Catholic Record Society, Records Series volume 81, 2008, pp.xxii + 175). This book has been produced for the fourth centenary of the foundation of the Congregation of Jesus/ Institute of the Blessed Virgin Mary. The very first acknowledgement made by Sister Christina is to the late Sister Gregory Kirkus C.J. of The Bar Convent, York, herself a distinguished archivist and scholar, and a much esteemed member of the Catholic Archives Society. The present volume contains the earliest biographical account (**A Briefe Relation**, c.1650, from The Bar Convent Archives) of that great Yorkshirewoman, Mary Ward, and reproduces for the first time other sources (autobiographical fragments and selected letters) hitherto only available in manuscript form in private archives. Other archival collections consulted by the editor include: I.B.V.M. Archives, Manchester; Congregation for the Doctrine of the Faith, Rome; State Archives for Upper Bavaria, Munich; and the C.J. Archives at Munich/Nymphenburg (especially the Mary Ward papers from the seventeenth century) and Bamberg.

Moving now to the contribution of the non-Roman tradition in English seminary education, the bicentenary of the Northern daughter of the English College at Douai has been marked by its alumni with the publication of W.J. Campbell (edit.), **Ushaw College 1808-2008: A Celebration** (Ushaw: St Cuthbert's Society, 2008, pp.x + 142). This beautifully produced and lavishly illustrated volume covers in some detail every aspect of the history of the seminary, with contributions from, among others, Fathers David Milburn ('Journey to the Promised Land from Douai to Durham'), Michael Sharratt ('The Old School or Purple Socks? Robert Tate on a Changing Church') and Peter Phillips ('Pitched between Heaven and Charing Cross: A Tradition of Education in Common'). The Ushaw College Archives are everywhere in evidence, particularly in the many well-chosen illustrations. Although the book does not claim to provide a comprehensive history of Ushaw, and in that sense does not rival the work of Milburn and others, nevertheless it offers a very attractive introduction to the distinguished pedigree of one of the two colleges (the other being Allen Hall, now in Chelsea but formerly at St Edmund's College, Ware) that continue on English soil the educational tradition established by William Allen and others in 1568. As well as training men for

the priesthood, in former years Ushaw conducted a school for lay boys, and nowadays provides courses in theology and philosophy for laypeople. Given the fact that the Catholic Archives Society has so often held its Annual Conference at Ushaw (including the current year, 2009), this is a book that many of its members might wish to purchase.

The Mary Ward nuns referred to above became well known for their educational work. Another religious institute much involved in the education of girls, and which traces its roots to the Continent in Penal Times is New Hall, near Chelmsford, which until recently was also the home of the Canonesses of the Holy Sepulchre, founded at Liege in 1642. In **New Hall and its School** (Free Range Publishing, 2006, pp.xii + 243) Tony Tuckwell, a former Headmaster of King Edward VI Grammar School, Chelmsford, tells the story of the house, the religious community (which migrated to England in 1794, settled at New Hall in 1799 and departed there in 2005) and the school itself, formerly an academy for young ladies but now co-educational. The New Hall Archives have of course been the principal source used by the author - indeed, they record details of every pupil educated at the school since its foundation in 1642 - but a number of other collections have been used, notably the Brentwood Diocesan Archives and the Essex Record Office. Good use has also been made of the memories of those associated with New Hall for many years, and members of the Catholic Archives Society will not be surprised to find, among others, the name of Moira Metcalfe mentioned in the list of acknowledgements. The book is well illustrated and contains copious notes and references.

Father Peter Phillips will need little introduction to members of the Catholic Archives Society. His latest publication is **John Lingard: Priest and Historian** (Leominster: Gracewing, 2008, pp.xvi + 495), a biography of the most celebrated English Catholic historian, whose own life stretched from the pre-Catholic Relief era (1771) to the first year after the Restoration of the Hierarchy (1851). The author has conducted his research by using a most impressive range of archival sources and has produced a scholarly yet readable account of Lingard, a son of Ushaw who spent most of his life as the mission priest at Hornby, near Lancaster, and who may be justly considered as the father of modern historical writing in England. The archives consulted fall into two broad categories of ecclesiastical and secular. Of the former one may note the following: Archdiocese of Birmingham; Birmingham Oratory; Diocese of Clifton; Downside Abbey; Diocese of Hexham & Newcastle; Ushaw College; Scottish Catholic Archives; Diocese of Salford; St Mary's Church, Hornby; Stonyhurst College; the Royal English College of St Alban, Valladolid; the Scots Colleges at Rome and Salamanca (formerly Valladolid); the Venerable English College, Rome; Propaganda Fide; the Diocese of Leeds; the Archdiocese of Liverpool; the Archdiocese of Westminster (where the Archives of St Edmund's College, Ware, and those of the Old Brotherhood of the Secular Clergy are also housed); the British Province of the Society of Jesus; Archdiocese of Southwark; Diocese of Northampton; and the Diocese of Shrewsbury, of which the author is himself the custodian. The secular repositories visited include the University Libraries of Cambridge and Edinburgh, and Harris Manchester College,

Oxford, as well as the Bodleian Library. Among the other libraries and archives listed in the bibliography we find that of the Dean and Chapter, Durham, National Library of Scotland, British Library, Lancaster Central Library, Liverpool Record Office, Lancashire Record Office and Broughton Hall, Skipton.

Carmen M. Mangion, another person who needs no introduction to the members of the Catholic Archives Society, has published **Contested Identities: Catholic Women Religious in Nineteenth-Century England and Wales** (Manchester & New York: Manchester University Press, 2008, pp. xiv + 281), a study of the dynamic contribution made by Catholic religious sisters to Victorian society. This book will be of interest not only to students of the development of women's religious life, but also to social and economic historians and those concerned with the disciplines of cultural and gender studies. The following archives of religious congregations are listed in the bibliography: Sisters of Mercy (Mercy International Archives, Dublin; Institute Archives, Bermondsey; Union Archives, Handsworth, Birmingham; Midhurst, Sunderland); Daughters of Charity (Mill Hill); Sisters of Notre Dame of Namur (Liverpool); Faithful Companions of Jesus (Broadstairs); Society of the Holy Child Jesus (Oxford); Sisters of Charity of St Paul the Apostle (Selly Park, Birmingham); Servants of the Mother of God (Brentford); Daughters of the Heart of Mary (Wimbledon); Little Company of Mary (Ealing); Sisters of St Joseph of Annecy (Llantarnam Abbey, South Wales); Religious of La Retraite (Streatham); and the Sisters of St Joseph of Peace (Nottingham). Indeed, the Catholic Archives Society and its members are singled out for praise!

Dom Paschal Scotti, in **Out of Due Time: Wilfrid Ward and the Dublin Review** (Washington D.C.: The Catholic University of America Press, 2006, pp. x + 329), has produced a scholarly analysis of one of the most important English Catholic intellectuals of the late-Victorian and Edwardian eras, who in a very real sense helped to lay the foundations of the subsequent Catholic literary revival of the inter-war years. Wilfrid Ward, son of the celebrated Oxford convert W.G. Ward, and brother of Monsignor Bernard Ward, the historian of English Catholicism from the eve of Emancipation to the Restoration of the Hierarchy (and subsequently the first Bishop of Brentwood), was editor of **The Dublin Review** from 1906 until his death in 1916. **'The Dublin'**, as it was known, had been founded in 1836 by the future Cardinal Wiseman, with support from the great Irish patriot Daniel O'Connell. Scotti's book concentrates on themes such as Literature, Politics, Society, Foreign Affairs, Ireland and the First World War, and is essentially an intellectual history of English Catholicism in the Edwardian age - itself very much the 'golden era' of the journal. Under Ward **The Dublin Review** attracted a galaxy of eminent contributors, including Hilaire Belloc, G.K. Chesterton (not then a Catholic), Francis Thompson, Alice Meynell, Father Herbert Thurston S.J., Monsignor Robert Hugh Benson and Father Cyril Martindale S.J. Moreover, Ward's editorship managed to guide the journal through the theological minefields of the Modernist period, in itself no mean achievement. The author's chief archival sources are St Andrew's University (Wilfrid Ward Papers), Downside Abbey Archives (Gasquet Papers), and the British Library (George Tyrell & Maude Petre Papers). He also visited the Westminster Diocesan Archives.

A subsequent, although short-lived, editor of **The Dublin Review** (1940-1944) was the historian and philosopher Christopher Dawson. Bradley J. Birzer, in **Sanctifying the World: The Augustinian Life and Mind of Christopher Dawson** (Front Royal VA: Christendom Press, 2007, pp.xvi + 316), offers a profound intellectual biography of another leading figure of the Catholic literary revival of the first half of the twentieth century. The book is an example of meticulous research, in this case in the several archival repositories in the United States where so many of the papers of Dawson and his associates have migrated: Georgetown University Archives (Harman Grisewood & Bernard Wall Papers); Princeton University Library (Paul Elmer Moore & Allen Tate Papers); University of Notre Dame, Indiana (Christopher Dawson, Leo Ward, and Sheed & Ward Family and Business Papers); University of St Thomas, Minnesota (Christopher Dawson Papers); Wheaton College, Illinois (Inklings Papers). In addition, the book provides an exhaustive bibliography of the prolific Dawson.

Christopher Dawson was the first Vice-President of the Sword of the Spirit, the movement for religious and moral renewal established by Cardinal Hinsley in the early years of the Second World War. The welcome appearance of Dr James Hagerty's **Cardinal Hinsley, Priest and Patriot** (Oxford: Family Publications, 2008, pp. 415) offers a ground-breaking study of Britain's great wartime Catholic leader: Churchill is reputed to have remarked that he trusted only two people to speak for the interests of the nation in those dark days - one was himself, the other was Cardinal Hinsley. Dr Hagerty, who is a member of the team working in the Leeds Diocesan Archives, has spent many years researching the life of Hinsley, and whilst the war years are admirably covered the book captures the many-faceted contribution to the Church of this Yorkshire-born prelate. Hinsley's early life (1865-1900) is examined in detail: after his ordination in 1893 he was a professor at Ushaw and in 1900 became the founding headmaster of St Bede's Grammar School, Bradford (of which academy Dr Hagerty himself was once headmaster). After difficulties with Bishop Gordon of Leeds and others, Hinsley was accepted into the Diocese of Southwark, where from 1904 until 1917 he served in a variety of capacities: parish priest at Sutton Park, near Guildford, and then at Sydenham; professor at St John's Seminary, Womersley; and Amigo's agent in Rome during part of the Westminster-Southwark troubles as the Bishop of Southwark found himself at loggerheads with Cardinal Bourne (Amigo's own predecessor at Southwark and Hinsley's eventual predecessor at Westminster). Then came the years as Rector of the Venerable English College, Rome (1917-1930), and Hinsley's appointment as Apostolic Visitor (1928-1930) and Apostolic Delegate (1930-1934) to the Catholic missions in British Africa. The five chapters devoted to Africa are an important contribution to missiology and missionary history. Hinsley's somewhat unexpected appointment as Archbishop of Westminster (1935) and his subsequent elevation as Cardinal (1937) are also treated in depth, as are the many issues that confronted him: international affairs, domestic politics; diocesan issues; and of course the Second World War itself. In his Foreword Bishop Roche of Leeds describes this book as 'a most valuable contribution to the history of English and Welsh Catholicism and also the history of the Catholic Church in Africa'. The present reviewer can only

echo these words. The acknowledgements made by Dr Hagerty read like a 'Who's Who' (past and present) of the Association of Diocesan Archivists, a subsidiary group of the Catholic Archives Society. The following collections were consulted by Dr Hagerty: The National Archives (Colonial Office); Rhodes House, Oxford; Vatican Archives (Apostolic Delegations in Mombasa and Nigeria); Diocese of Leeds (Cornthwaite, Gordon, Cowgill & Poskitt Papers); Venerable English College, Rome (Membrane, Libri e Scrittura ii, vols 57-130); Archdiocese of Westminster (Bourne & Hinsley Papers); Archdiocese of Birmingham (Ilsley & Williams Papers); Archdiocese of Liverpool (Whiteside & Downey Papers); Archdiocese of Southwark (Amigo Papers); Diocese of Brentwood (Ward, Doubleday & Heenan Papers); Diocese of Hexham & Newcastle (Thorman & McCormack Papers); Diocese of Nottingham (Dunn & McNulty Papers); Diocese of Salford (Henshaw & Marshall Papers); Diocese of Shrewsbury (Moriarty Papers); Downside Abbey (Gasquet Papers); Mill Hill Missionaries (Roman & African Mission Papers); St Patrick's Society, Kiltegan, Co. Wicklow (Whitney Papers); Pontifical Irish College, Rome (O'Riordan & Hagan Papers); Royal English College of St Alban, Valladolid (Henson Papers); St Bede's Grammar School, Bradford; Talbot Library, Preston (Memoirs of Monsignor Richard Smith).

As if his study of Cardinal Hinsley was not impressive enough for one year, the admirably industrious James Hagerty is also the author of **The Catenian Association: A Centenary History 1908-2008** (Coventry: Catenian Association, 2007, pp. xiv + 222). This Catholic men's society, which stresses 'the three Fs' (Family, Friendship and Faith), traces its origins to the Manchester Chums Benevolent Association (Catenian Association from 1910). There are now over 10,000 members in three continents. Dr Hagerty, who is himself a Catenian, has not only made extensive use of the Catenians' own archival collections, but has taken great pains to consult a great many senior members of the Association and also to utilize papers in private hands. A number of diocesan archives have also been quarried: Hexham & Newcastle, Leeds, Middlesborough, Nottingham and Westminster, in addition of course to Salford, the diocese in which, with the encouragement of Bishop Casartelli, the Catenian Association was established. In many respects this book offers a bird's eye-view of the development of the lay apostolate in twentieth-century Britain and beyond. Of particular help (to diocesan archivists at least) is the comprehensive appendix containing the dates of foundation (and sometimes closure) of every Catenian Circle.

Among the parish histories that have come to the attention of the reviewer, mention can be made of **Our Lady of the Rosary & St Patrick, Walthamstow, 1908-2008: A Centenary Celebration** (pp. 95, available from The Presbytery, 61 Blackhorse Road, London E17 7AS). Compiled chiefly by Father Peter McCawille SMA and Raymond Waters and Naomi Waters, it is an extremely well-researched and tastefully illustrated booklet that achieves the goal that should be set by the author(s) of any such local history project, viz. to capture in a readable and attractive form an accurate record of the development of the parish from its origins to modern times, the construction of its buildings, biographical details of its clergy and an appreciation of the labours of its parishioners, both past and present. The compilers of this particular work,

which tells the story of one East London Catholic community, have used archival sources (the parish, the Diocese of Brentwood, the London Borough of Waltham Forest) and the recollections of senior parishioners. It is curious to note that the longest-serving parish priest, Father Theophilus Borer (1912-1940), was originally a member of the Society of African Missions, and that since 1990 St Patrick's has been served by the same institute of priests. For this reason the SMA Archives in Rome have been a useful, if not surprising, source for the early history of the parish.

Finally, and moving westwards across the capital, Catholic historians and archivists can but envy their Anglican counterparts who now have at their disposal Rex Walford's **The Growth of 'New London' in Suburban Middlesex (1918-1945) and the Response of the Church of England** (Lewiston, Queenston, Lampeter: The Edwin Mellen Press, 2007, pp.xiii + 461). This monumental work of historical geography, to which the Bishop of London has contributed a Foreword, traces the growth of suburban Middlesex in the inter-war period and therein chronicles the response of the Church of England, pastorally and architecturally, to the expansion of the metropolis. Five case studies (North Harrow, Mill Hill, Temple Fortune, Neasden and Belmont) provide more in-depth analysis of the way in which the Anglican Communion sought to evangelise such burgeoning areas, some of them industrial and working-class, others residential and middle-class, but each of them a challenge to the maintenance and extension of the parish system. The archival collections consulted include the Guildhall Library, London (Diocese of London Papers), Lambeth Palace Library (Papers of Bishop WInnington-Ingram) and Kings College, Cambridge (Papers of Dean Milner-White). The author presents a great deal of statistical and topographical analysis, supplemented by maps and tables. From the perspective of the readers of **Catholic Archives**, it is surely the case that a similar study could be made of the growth of Catholicism in suburban London between the two World Wars.

S.F.

THE CATHOLIC ARCHIVES SOCIETY CONFERENCE, 2008

For the first time in its history the Catholic Archives Society travelled to the South West of England, to the delightful county of Devon, for the 2008 Annual Conference. The meeting was held from 19 to 21 May at Brunel Manor, Torquay, home of the celebrated Victorian civil and marine engineer, Isambard Kingdom Brunel.

Two of the papers delivered at the Conference appear in full in the current edition of **Catholic Archives**: viz. Father Kristian Paver's presentation on the relationship between Civil and Canon Law in terms of Data Protection and associated legislation now in force in the United Kingdom (a synopsis of which appeared in **CAS Bulletin** 32, November 2008); and Sarah Stanton's talk on how to ensure security in archival repositories.

Given that the Society was meeting in the South West, it was entirely appropriate that delegates were treated to Abbot Aidan Bellenger's highly informative and most entertaining account of the post-Reformation (1556-1850) history of Catholicism in that part of England. A further session was taken up by a very interesting presentation on disaster planning by Rebecca Saunders of the Devon Record Office. Indeed, it was to that repository, now housed in state-of-the-art facilities on the outskirts of Exeter, that a visit was made on the afternoon of 20 May. Members were given an extensive tour of the building and were introduced to the different departments of the D.R.O., including the conservation studio and the searchroom with its library, as well as the archive stacks and storage areas. The final paper was that given by Paul Shaw on the Central Congregational Archive of the Poor Servants of the Mother of God, in which he outlined the life and work of the foundress, Frances Margaret Taylor, and then focused upon the congregation's principal archive and its development and collection policy.

The Annual Conference, which as usual included the Annual General Meeting of the Catholic Archives Society and an Open Forum at which members were able to raise issues of mutual interest and concern, was a memorable occasion, made all the more so by having convened on the 'English Riviera' at a time of year when the climate and spectacular sea views of that part of the world are at their best. It was also a pleasure to welcome Bishop Budd of Plymouth to the opening session of the Conference.